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The
CHRISTIAN CENTURY

Published Weekly

The Red Dean Visits America
By William Howard Melish

Christianity and Cosmology
By W. F. Luder

Happy New Year!
By Margueritte H. Bro

Retrospect
An Editorial

What Is Mass Starvation?
An Editorial

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In This Issue

MARGUERITTE HARMON BRO lived in China from 1919 to 1925. Her home is now at Mt. Carroll, Ill., where her husband is president of Francis Shimer College. She is the author of a manual of devotions, *Every Day a Prayer* (1943), and of *When Children Ask* (1940), and she collaborated with Frank Hurburt O'Hara in writing *A Handbook of Drama* in 1938. Mrs. Bro is widely known as one of the most effective speakers among Protestant women. She has written many articles for The Christian Century and other periodicals.

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WILLIAM HOWARD MELISH is associate rector of the Church of the Holy Trinity (Episcopal), Brooklyn, N. Y. He is also chairman of the religious committee of the National Council of American-Soviet Friendship and the author of a booklet, *Religion Today in the U.S.S.R.* He received and accompanied Dean Johnson as the representative of Bishop Tucker, presiding bishop of the Protestant Episcopal Church. Mr. Melish has taken a prominent part in many "left wing" movements in New York city and in the church of which he is an ordained minister. His article in this issue depicts one of the most interesting (and controversial) characters in contemporary church life as seen through sympathetic eyes.

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December 26, 1945

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Calendar of Coming Events

Dec. 26. St. Stephen.
Dec. 27-29. State-wide Youth Conference, Missouri Council of Churches, Jefferson City.
Dec. 27. St. John the Evangelist.
Dec. 28. Holy Innocents.
Dec. 28-Jan. 1. National Methodist Student Conference, Urbana, Ill.
Dec. 29-Jan. 3. Youth Congress of Applied Religion, New York.
Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Dec. 30. Ford Hall Forum, Boston; Robert Nathan, speaker.
Dec. 31. Methodist Student Recognition Day.
Jan. 6. Epiphany.
Jan. 6. Chicago Sunday Evening Club; Chaplain Norman Williams Thomas, speaker.
Jan. 6. St. Louis Sunday Evening Club; Walter Judd, speaker.
Jan. 6-9. Home Missions Council of North America, Buck Hill Falls, Pa.
Jan. 6-13. Universal Week of Prayer.
Jan. 7-8. National Commission on University Work, Cleveland.
Jan. 9. Central Methodist Church, Detroit, Lecture Course; Vera Micheles Dean, speaker.
Jan. 9. Council of Church Boards of Education, Cleveland.
Jan. 11. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Harland M. Allen, speaker.
Jan. 13. Chicago Sunday Evening Club; Howard Thurman, speaker.
Jan. 13. St. Louis Sunday Evening Club; T. Z. Koo, speaker.
Jan. 14. Philadelphia F.O.R. Forum; Alfonse Heiningberg, speaker.
Jan. 15. Executive Committee, Federal Council of Churches, New York.
Jan. 16. Central Methodist Church, Detroit, Lecture Course; Kirtley F. Mather, speaker.
Jan. 20. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 20. Evangelical-United Brethren Fellowship Rally, Philadelphia; J. B. Showers, speaker.
Jan. 20. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Jan. 20. St. Louis Sunday Evening Club; Edwin Holt Hughes, speaker.
Jan. 21. Michigan Pastors' Conference, Ann Arbor.
Jan. 27-29. "Youth Marches," Christian Endeavor campaign, Portland, Me.
Jan. 27-Feb. 3. Youth Week.
Jan. 28-31. Convocation Week, Bangor Theological Seminary.
Jan. 28-31. Ohio Pastors' Convention, Columbus.
Feb. 4-8. Alden Tuthill Lectures, Chicago Theological Seminary; R. G. Gustavson, Charles E. Merriam, Charles C. Morrison, Ernest F. Tittle, speakers.
Feb. 4-8. Ministers' Week, Chicago Theological Seminary.
Feb. 10. Race Relations Day.
Feb. 11-16. International Council of Religious Education, Columbus, Ohio.
Feb. 17. Brotherhood Day.
Feb. 17-24. Disciples Week of Compassion.
Feb. 26. American Lutheran Conference Seminar, Minneapolis.
March 2-8. National Y.W.C.A. Convention, Atlantic City, N. J.
March 4-6. Special Meeting, Federal Council of Churches, Chicago.
March 8. World Day of Prayer.
March 19. Executive Committee, Federal Council of Churches, New York.
May 21-26. Northern Baptist Convention, Grand Rapids.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXII CHICAGO, DECEMBER 26, 1945 NUMBER 52

EDITORIAL

WEEK after week the amazing difference between the policies being followed in Germany and Japan becomes more clear. In Germany, the Allied policy is one of retribution and suppression. Secretary Byrnes rang the changes on that in the statement which he made public on December 11. But in Japan every directive issued by General MacArthur is designed to liberate the Japanese masses and to increase their material and mental welfare. The Allies are in Germany as jailors; the American occupation forces are in Japan as liberators. This constructive nature of the MacArthur policy was strikingly illustrated again last week when, within a space of seven days, the Japanese government was ordered to break up the absentee landlord and tenancy system which has held the rural masses in virtual serfdom, to clear the way for a revival and expansion of rural co-ops and to get rid of the whole paraphernalia of State Shintoism. Shintoism as a religion is not affected, but State Shinto—the official cult which formed the basis of military jingoism and demanded the adherence of every loyal Japanese—is to be cast into history's trash-barrel. Both directives are to be carried into full effect by the middle of March. A reading of either of these directives, or of those which have preceded setting up democratic electoral processes and elementary civil rights, will show that a great liberal and constructive program is under way which, if not blocked by reactionary forces in this country or among the Allies, will presently bring into being a Japan that should be a bulwark of democracy and peace in the Pacific.

Japan's Revolution Goes Forward

Strong Commission to Study Palestine

GREAT BRITAIN and the United States last week appointed the twelve-man commission that is to investigate the Palestine problem. We do not know much about the British members. One of them, Richard S. Crossman, was formerly on the staff of London's leading weekly journal of opinion, the *New Statesman and Nation,* and is now in Parliament. Another, Lord Morrison, was one of the outstanding Labor members of the House of Commons before being translated to the House of Lords. As for the others, they are just names to us. But the American delegation is of high caliber. Its chairman, Judge Joseph C. Hutcheson of Houston, has been frequently proposed for the Supreme Court. Men like former Governor Gardner, James G. MacDonald, Frank Aydelotte and William Phillips inspire confidence among all groups. The only American member of the commission who is an unknown quantity to us is Frank W. Buxton, editor of the *Boston Herald.* The commission's grant of power is sufficiently broad to make a real inquiry possible into all phases of the Palestine problem, and of the problem of saving Europe's surviving Jews from extermination. As Viscount Samuel, former high commissioner of Palestine, told the House of Lords, the way is now open for "a fresh start with fresh minds and fresh authority" to propose a workable solution to this most baffling question.

President Truman Tries to Defend General Vaughan

NATIONAL INDIGNATION among Protestants has finally forced President Truman to disavow the aspersions against Protestant chaplains credited to his military aide, General Harry B. Vaughan. (See editorial in The Christian Century for November 7.) But the letter to the General Commission on Army and Navy Chaplains in which the President tries to square matters is one of the weakest productions in the epistolary line we have seen for a long time. What it amounts to is an admission that General Vaughan made charges which he had no business to make, but it is also an appeal to Protestants to forget the whole thing because the general is a good fellow, a loyal churchman and a Sunday school teacher, and besides was talking in what he thought was a private

and off-the-record gathering. "I am distressed because the General Commission is aggrieved by remarks attributed to my military aide," writes the President. He does not say that he is distressed because the military aide made them. He does say that General Vaughan's remarks "in no wise represent my views" and that "I completely disassociate myself from them." But then he goes on to regret "that misunderstanding and misrepresentation should have occurred." What misunderstanding? What misrepresentation? So far as we know, the authorship of the remarks credited to General Vaughan has never been denied, and the Protestants of this country understood them perfectly. It is good to be told, as we are in a letter which the President quotes from the general's pastor, that General Vaughan is a faithful Sunday school teacher, Boy Scout leader and "a Christian gentleman who is rendering valuable service to the cause of religion." But the point is that, as the highest military official in the White House, he asserted that Protestant chaplains could not compare in quality with Catholics and that frequently Protestant chaplains were simply men seeking a three-year vacation. The fact that General Vaughan is a loyal ruling elder in the church where he made his speech does not explain, cancel out or lessen the offensiveness of the speech.

Progress Toward Internal Peace in China

SOMETHING has evidently happened to ease the tension in China. Fighting between the troops of the national government and the Communist forces has all but ceased; Chiang Kai-shek's armies have occupied Mukden and the other key centers of Manchuria; the generalissimo has returned to Peking with no apparent fear of trouble in that exposed northern city; and the Communist negotiators have returned to Chungking, apparently in a more amenable mood than before. Whether this means that some sort of new agreement has been worked out between Moscow and Chiang Kai-shek, or between Moscow and Washington, or between Moscow and Washington and Chiang, we have no way of knowing. But there is an undeniable improvement in China's internal situation. The country seems definitely to be moving away from civil war and toward a working compromise between the Kuomintang and the Communists which should make possible an extended and comparatively untroubled period for national rehabilitation. Meanwhile, General Marshall has departed for his new post accompanied by a public directive from President Truman which makes American policy in China clearer than it has been for a long time past. The United States, says the President, is for "a strong, united, democratic China." It is for "a cessation of hostilities between the armies of the national government and the Chinese Communists." It is for "a national conference of representatives of major political elements" to "bring about the unification of China." It is for support of the national government as "the only legal government" and "the proper instrument to achieve . . . a unified China." It is for "the return of Manchuria to Chinese control." It is for providing "credits and loans" for speedy Chinese recovery, provided there is no civil war. It is against "United States military intervention to influence the course of any Chinese internal strife." It is against continuation of the "one-party 'political tutelage' " system which the Kuomintang has maintained. It is against "autonomous armies." Such a policy makes sense. It also proves that General Hurley's explosion was premature, to say the least.

America Intervenes in Behalf of Siam

BRITISH economic and political demands upon Siam have encountered strong opposition in Washington. What these demands are is not quite clear, except that both Siamese and American sources claim they represent an infringement on Siamese sovereignty. Great Britain, which was officially at war with Siam during the late struggle, is reported to have backed down somewhat from its first demands, but still not enough to satisfy our department of state, which never "accepted" Siam's declaration of war on us. All this brings up a good deal of history and raises some questions. Britain held nearly all of Siam's foreign loans before the war, took a third of her trade and dominated her lumber, tin and rubber industries. Then Japan began to move in. Before the war she had successfully invaded British control in several fields. When war came, Siamese resistance to Japanese invasion crumbled with only a token show of force. With considerable evidence to support her, Britain might claim that Siamese sovereignty was never more than a myth and that she ought to assume responsibility, especially since Siam is a member of the "sterling bloc" which Great Britain needs to help restore her foreign trade. But the United States does not agree. Why is not exactly clear. Our principal economic interest in Siam is oil—Standard Oil, to be specific. Other interests include a large missionary investment and work for public health, such as that which was done by the Rockefeller Foundation. Does Washington see in Siam a place where our nation can establish an economic foothold in southeast Asia, which provides in peaceful times a considerable share of our imports of raw materials? Or are we really interested in Siamese freedom for its own sake?

Petition for Release of Imprisoned C.O.'s

SIXTY-TWO American leaders have asked President Truman to release from prison all conscientious objectors who are there for reasons of religious belief and to take steps to see that the objectors in Civilian Public Service camps are discharged on a parity with those in the armed service. All shades of opinion are represented among the petitioners—save one. There are no pacifists. But there are Catholics, Protestants and Jews; extreme left-wingers, right-wingers and middle-of-the-roaders; Negroes and whites; civilians, service men and Legionaires. The petitioners asked the President to do four things: (1) to release from prison the more than 3,000 held for religious convictions, of whom more than three-fourths are Jehovah's Witnesses, jailed because of a dispute with Selective Service as to what constitutes a minister of the

gospel; (2) to provide the same parole provisions for other c.o.'s in prison as apply to other federal prisoners; (3) to see that the war department reviews the cases of the unrevealed number held in military prisons after conviction by army court martials for conscientious refusal to bear arms; (4) to insure that the point system for discharge from C.P.S. camps is on a basis of equality with that in effect in the armed forces. As this is written it is still too early to know whether the President will make a Christmas gift of amnesty to the c.o.'s in federal prisons. We trust he will. But if he doesn't, petitions such as this which was presented to him last week should multiply until this ugly reminder of the war has been wiped out.

Pope Says Roman Catholic Church Is Improving

NO ONE will be surprised that Pope Pius XII marked the 400th anniversary of the opening of the Council of Trent by inviting the other branches of the Christian church to union with the See of Rome. But some of the things which the pope said in extending his invitation may cause eyebrows to lift in certain Roman Catholic circles. The argument that both church and society were at their best before the schism produced in European life by the Reformers is seriously undermined by this latest papal document. The pope's claim that the Protestant Reformation represented a "tragic breach" in the household of faith which can be repaired only by "that necessary union with Peter and his successors" will hardly stir much discussion among Protestants. The thesis is too familiar. It has been too long debated and, by Protestants, too firmly rejected. But there is one feature of the pope's invitation that Protestants will study with interest. Come back to the arms of Mother Church, in effect says Pius XII, because it is a better church now than it was when you left! Or, to quote the papal document as it appeared in the *New York Times*, since the Council of Trent got through with its housecleaning inside the Roman branch, the resulting reform "has provided the church with bishops, priests and religious of such quality that they have shown themselves superior to their predecessors of the preceding centuries." We believe that what the pope says is true. The important thing, however, is that he knows it is true and is telling those who look to him for spiritual guidance that it is true. It will do no harm to the prospects of cooperative action against an encircling secularism and materialism to have it agreed that the Roman Catholic Church today has a higher quality of priesthood than it had when Luther, Calvin, Zwingli and the rest led the Protestant revolt.

For Whom Is Britain Fighting in Java?

AN OFFICIAL demand by Philip Noel-Baker, British minister of state, that the Dutch and Indonesians "sit down together and adjust their differences on a basis of concrete proposals by both sides without any further delay" is the most hopeful development of recent weeks in that sector. It climaxes a series of events and comments which show how completely the British have become disgusted with their onerous task in Java. It is said now that Admiral Lord Louis Mountbatten did not seek this Java assignment, but received it on orders from the combined chiefs of staff, on which the United States was represented. It is further contended that the efforts of the British forces are solely confined to rescuing Allied prisoners of war and to disarming the 50,000 Japanese who still retain their weapons. Both these enterprises are of course necessary, but why cannot they be accomplished by negotiation? The Japanese in Java have certainly acted eager to obey every order issued to them, while the Javanese keep insisting on their desire to settle matters by negotiation. Was it necessary for Admiral Mountbatten to take possession of Soerabaya, the naval base at the east end of Java, before the surrender of the Japanese could be accomplished? That is where the fighting started. Is it necessary for him to destroy whole towns in retaliation for warlike acts committed by the natives? The nazis did enough of that to last the world for some time to come. And why are the Dutch taking so small a part in the reestablishment of their rule—or is it their rule that is being re-established? The only considerable Dutch force that we have seen mentioned is the contingent of 5,000 marines which Representative Patterson of California says "our navy department helped to arm, train and equip." Where do we come in on this business? If our responsibility has extended so far, perhaps it should go farther. Why not refer all claims on the Netherlands Indies to the Trusteeship Council of the United Nations Organization?

Demand Social Justice for Women Church Workers

A COMMITTEE of the National Council of the Protestant Episcopal Church has reported, after an investigation, that it is high time the churches were doing something about the wages they pay their women employees and the old age provisions they make for them. The committee finds that salaries paid women on church staffs are shockingly low: "In many classifications the minimum is $600, with $300 mentioned in some cases." There are no adequate retirement or sickness provisions. In fact, in most churches there are no such provisions at all. The old idea that women should be glad to do the Lord's work on a volunteer basis, or for a pittance, still operates to make this group one of the worst exploited among the working women of the nation. In reporting in the *Witness* on the committee's recommendations, Bishop W. Bertrand Stevens of Los Angeles says that "the salary schedules for the Episcopal Church as indicated by the 1943 survey are generally lower than those for comparable positions in other professional work, as for example Y.W.C.A. secretaryships and public school teaching." If this is true in the Episcopal Church, we shrink from thinking what the situation must be in most of the other communions. To churches which have been growing vocally insistent on the need for social justice, such a report as this by Bishop Stevens' committee may bring a salutary shock. Until they provide social justice for their own women workers, common decency should keep them quiet about the shortcomings of other employers. Bishop Stevens

writes that when his committee started its inquiry it was told, "You won't get anywhere." And when he asked why, the explanation given was that "everybody is involved in some way in paying sub-standard wages to one or more women." If so, that puts the churches employing women on a moral spot from which it will take more than a committee report to remove them.

Retrospect

IT WAS the year of victory. The unprecedented military power forged by the United Nations finally overwhelmed the defenses of the Axis. Cut off from oil and gasoline, neither Germany nor Japan could maintain mechanized warfare. Their protective air cover all but vanished from the skies. Their communication lines were destroyed or paralyzed. Their people began to starve. Then the bombers swept in, to blast German cities into heaps of rubble, to turn Japanese cities into blazing infernos. Human flesh and blood could no longer endure such punishment. Almost overnight the nazi despotism disintegrated; Hitler died, a suicide, in the ruins of his Berlin chancellery. Three months later the Japanese acknowledged that they could fight no longer. After almost six years of the most savage warfare in man's long and savage story—or, if the reckoning be made from the time of the first major Axis invasion in Manchuria, after fourteen years—the Allies won an overwhelming victory. Their enemies were utterly defeated, crushed, ruined.

It was the year of defeat. Defeat for the Axis; defeat for Hitler, Mussolini, the Japanese war lords. Yes, but also defeat for the United Nations. Defeat for the ideals which had been proclaimed as the Allies' goal in fighting. Defeat for the hopes of a better wisdom, a more comprehensive humanity than the victors had shown after the First World War. "At the end of a mighty war to defeat Hitlerism," wrote the London *Economist*, "the Allies are making a Hitlerian peace." Insofar as the words applied to the European scene, they were merited. Despite the pledges made while the fighting was in progress, victory did not bring to most of Europe's poor a betterment of their lot. Instead, a peace of revenge took shape which condemned millions to hunger, homelessness, disease, cold, misery. The roads, the forests, the rivers of Europe began to fill with corpses. A handful of traitors, a handful of those who manipulated the machinery of government and industry to produce this catastrophe, went on trial for their misdeeds. But it was the children, the mothers, the very old, the poor—those least guilty—whose lives were crushed out by the millions.

It was the year of America's glory and the year of America's shame. Of her glory because of the way in which she rallied and sacrificed her resources to make the victory possible. Of her glory even more because of the manner in which she began to use her victory in the Pacific to liberate the Japanese masses from the serfdom in which they had lived for ages, to call forth and develop a new democratic order in that island kingdom where militaristic tyranny had held undisputed reign, and to begin the weaving of new strands of understanding and good will between victor and vanquished. But of her shame because of the responsibility which her leaders' demand for vengeance placed upon her for the ruthless and hate-producing acts against the vanquished in Europe.

It was the year when the indispensable men all but vanished from the scene. For years the fate of every human being had been held in the hands of only six or seven men. The legend had grown, and they had done nothing to discourage it, that without their control and guidance mankind could expect only disaster. In the world conflict, the final decisions on the Allied side had been the decisions of four, perhaps of but three, men. The decisions which brought the Axis to ruin had likewise been made by only three. Death removed President Roosevelt; Hitler and Mussolini perished amid the ruins they had themselves contrived; Britain's voters retired Churchill at the very moment when he believed his continuation in power most necessary to imperial interests; as the year closed even Stalin, who had just returned to the Kremlin after a "vacation" which had lasted since the Potsdam conference, had passed into a strange and ambiguous relation to the direction of Russian policy. Only Chiang Kai-shek retained the role of indispensability, and signs multiplied that his power would soon suffer diminution.

It was the year when the united determination of warfare passed into the frustration and disillusionment of peace. While the fighting lasted, men's minds and spirits were fused to a common end. But from the moment when the guns fell silent the nations, victors as well as the conquered, found themselves at cross-purposes. Their confidence in one another, such as it had been, began to seep away. Their protestations of abiding friendship and common action began to sound hollow. If they had seemed to win gains from the war, they began to fear for the preservation of those gains. And as the realization of their losses mounted, they began to be obsessed with such a fear of further loss that every essay at peacetime cooperation was approached with misgiving lest it conceal some new deprivation. Meanwhile, with every new development in eastern Europe, Iran, Indonesia and Siam, the slogans of the war grew more tarnished. Even the establishment of the United Nations Organization could not engender confidence that the day of truculent and rapacious nationalism had ended.

It was the year of ecumenical revival. Throughout the war there had been voices raised in the churches of America and England and free Europe insisting that the church was not at war, but that a fellowship of common Christian devotion was persisting although the nations were locked in strife. Evidences to support that claim had not been lacking for the few who were close to the centers of such bodies as the World Council of Churches, the Federal Councils in the United States and England and the National Christian Councils in the lands of the younger churches. But with peace, the reality of this undivided Christian fellowship was revealed to the whole world. The thrilling story of courageous devotion written by the churches in Germany and Japan and in the occupied lands bore testimony to the oneness and steadfastness of witness that had certified the church's ecumenical character throughout the conflict. And as the year closed, this

sense of unbroken fellowship made the ecumenical church a mighty and almost solitary hope for the healing of the nations and for the achievement of true understanding.

It was the year of the atom bomb. It was the year when man penetrated at last to the basic force in the physical structure of the universe, and used his knowledge to manufacture a weapon of unparalleled destructiveness today, with illimitable potentialities for desolation tomorrow. From August 6, when the first atomic bomb fell on Hiroshima, to December 31 men lived in gathering horror of what they had done and dread of what they might hereafter do. The scientist in his pride found himself almost incoherent as he pleaded that society be protected against this work of science. The statesman in his perplexity found himself bereft of words or ideas that could reassure his own mind, let alone the panic-stricken public. The common man in his fear knew not which way to turn. As the year closed, with the question of the use and control of this discovery still unanswered, one could almost hear again the echo of ancient words:

See, I have set before thee this day life and good, and death and evil;

In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and the Lord thy God shall bless thee in the land whither thou goest to possess it.

But if thine heart turn away so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to possess it.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days.

What Is Mass Starvation?

SECRETARY BYRNES says that there will be no mass starvation in Germany this winter. Bishop G. Bromley Oxnam, who has just returned from a fortnight's stay in Germany, says there will be no mass starvation in the British and American zones in that country this winter. General Lucius Clay, deputy administrator for the American zone, says there will be no mass starvation in Germany this winter. But scores of competent, impartial and first-hand witnesses report that thousands have already died in Germany from lack of food and shelter, and that many more thousands are in imminent danger of death. One question, therefore, insistently presents itself: What *is* "mass starvation"?

Human Events reports that army observers just returned from Germany say that the mortality rate in Berlin has now reached the appalling figure of 4,000 a day. Before the war that city had a population of 4,000,000 and a mortality rate of 175 a day. Now the population is estimated at 3,100,000. "Simple arithmetic shows that, if this death rate continues, one-half the population of Berlin, including practically all the children under one year of age, will be dead within a year." Is this mass starvation?

American, British, French and Russian health officers last week agreed that a minimum of 25 per cent of 1,000,000 Berliners holding No. 5 ration cards are doomed to death this winter. Over 100,000 graves are already dug and additional large pits for mass burials have been prepared. "The crematorium in the British sector is working overtime to dispose of bodies and usually is 300 corpses behind," said a news dispatch on December 12. The Russian doctors yielded to a demand that the 1,248 calories permitted to holders of the No. 5 card be increased because this diet is insufficient to enable people to withstand the bitter cold in unheated homes, offices, schools, residences for the aged and infirm, and roofless cellars and ruins in which millions are living. Is this mass starvation?

I

But this, it will be objected, is Berlin. So what? America and Great Britain are jointly responsible with Russia and France for the administration of that city. And conditions in other cities of Germany are not much different. A recent official report on the effects of air warfare reveals that 7,500,000 Germans were rendered homeless in these centers of population. Besides, the country must now take care of an additional 14,000,000 refugees who have been uprooted east of the Oder-Neisse line. They are wandering in the snows of winter across the truncated Reich seeking shelter, clothes and food. "Thousands and thousands are starving on the highways," declared the Bishop of Chichester recently. Is that mass starvation?

Secretary of State Byrnes admits that these people need food. He says that persons in the American zone will receive 1,550 calories a day from the army. They are not getting it now. The Colmar committee of the House of Representatives recently stated that the official ration "now runs in some cities as low as 800 to 1,300 calories per person." Even so, Byron Price, President Truman's special investigator, declared that 1,550 calories is a starvation diet which should be raised to 2,000 calories, "the approved medical ration to prevent starvation." His point was that a ration which normally will preserve life in healthy persons living sedentary lives in well heated homes only postpones death a little longer for people struggling to exist in heatless ruins in the dead of winter or moving like herds of blizzard-driven cattle across the face of the country. If Mr. Price is right, thousands upon thousands will die, for there is no intention of providing a 2,000-calorie diet. Is this mass starvation?

Bishop Oxnam accepts official assurances at their face value. He says that there will be no mass starvation in Germany this winter. Thirty-four senators do not agree. They have signed a united appeal to President Truman "to take immediate steps towards relieving the appalling famine in Germany and Austria." These men of both parties ask the President (1) "to give an order at once to our armed forces in Germany and Austria to raise food rations above the present starvation level in the United States zone of occupation and restore immediately mail

and parcel post service; (2) to start negotiations at once with the head of the Russian state with the object of gaining his permission to send American food supplies into the Russian zone of occupation in order at least to diminish the appalling daily death toll; (3) to give permission now to private relief organizations to start operations in Germany and Austria in order to support the efforts of our occupation forces; (4) to authorize and create an independent American relief mission to avert this impending disaster of wholesale starvation and pestilence now threatening Europe, even beyond assistance now furnished by the United Nations Relief and Rehabilitation Administration." Do these senators talk like men who believe that there is no danger of mass starvation?

II

What should be the attitude of the churches toward the "interpretation" of the Potsdam policy which Secretary Byrnes issued just before leaving for Moscow? That question now squarely confronts American Christianity because the report issued over the names of Bishop G. Bromley Oxnam, Bishop Henry Knox Sherrill and Dr. Franklin Clark Fry supports the Byrnes claim that there is nothing to worry about insofar as food is concerned. After noting that our government is shipping food to support a 1,550-calorie diet in Germany, the report issued by these churchmen says: "Under these circumstances, there will be no need or opportunity for the churches or individuals to contribute food or money to purchase food; but on account of the inevitable lack of heat, there is a serious need of clothing. We appeal to the government to grant permits for churches and relief agencies in the United States to provide the same."

In our judgment, the answer to that soothing reassurance is provided in the very next paragraph of the churchmen's report. They say: "However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow. It is not generally known that UNRRA does not provide food or clothing for Germans."

Note: this comes in the paragraph of the Oxnam-Sherrill-Fry report *immediately following* its statement that there is "no need" for food from churches, private organizations or individuals. "Starvation and the unnecessary death of tens of thousands"—does that sound like no mass starvation?

If that is the situation, why should the churches drop their efforts to break down the Potsdam policy so that they can send food as well as clothing to Germany and to all other stricken parts of Europe? Both food and clothing are required to save "tens of thousands" who the committee acknowledges are dying "unnecessary deaths." Why then send only clothing? Does the committee want to take the pressure off the authorities who are growing restive under the storm of criticism which Potsdam has raised in both Britain and America? Has it agreed to advise the churches to confine themselves to sending clothing so that the government may go right on with its policy of limiting food supplies to a slow starvation level?

Are the church leaders prepared to withhold food when such a layman as Laird Bell, prominent Chicago lawyer and chief counsel for the economic division of the Allied Control Council in Europe, insists that "our policy in Germany is wrong. It is designed to punish Germany. It is designed not to prevent her from again plunging the world into war, but, I believe, rather to invite such a war." Mr. Bell maintains that this policy was "conceived in hate and born in war hysteria." Shall the churches concur simply because high churchmen have been told by the army that everything is going to be all right?

No! They should refuse to abandon their efforts to send food as well as clothing. The church must speak for humanity. Some church leaders have followed the lead of this administration so long and so consistently that their objectivity may properly be open to skepticism. In this instance, the Christian law is clear: "If thine enemy hunger, feed him!" That applies no less to ex-enemies. If now the American churches relax their efforts to send food to the needy in the American zone, where it is possible that conditions may be better, how can they insist on the right to send food into the other zones, where they are worse? And how can we American Christians pretend to extend the right hand of ecumenical fellowship to the repentant Evangelical Church in Germany if we do not share our plenty?

How important this is was revealed by a statement made by Bishop Wurm, head of the Evangelical Church, in a meeting attended by ecumenical delegates at Stuttgart. "We suffer severely under the method by which the principles announced by the Western powers are being applied," he said. "We fear that the opposite of what is intended will be brought about. It is not good when people say: 'Now everything that Göbbels' propaganda predicted will be brought about.' In this way the readiness to do real penance and to acknowledge guilt is weakened, and the word of the church is no longer received as it was during the first weeks and months. People interpret the church's attitude as an attempt on its part to win support from the political powers. There is danger that, if matters continue like this, the church's message will lose credibility. This outcome is surely not desired. The occupying power claims to be carrying out a Christian policy. But . . . the people reason, . . . We will be treated as our men treated the Jews and Poles. . . . The Evangelical Church in Germany considers it its most important task to prevent our being drawn into this terrible cycle of vengefulness. . . . Please help us!"

We believe that the churches of America, for the sake of humanity and to preserve in Germany the Christian community which is the hope of democracy in that country, must refuse to compromise with Potsdam. And we are equally convinced that Potsdam vengefulness must be repudiated if we are to save our own country from going over the brink of hatred into the same abyss of insensate

depravity into which the nazis thrust Germany. If today we permit Christian compassion to be shackled by political considerations in regard to millions of helpless people in Europe and Asia, what will we be capable of doing tomorrow in South America or in our own country? If we concur in starvation as an instrument of foreign policy, how sure can the poor and the needy be that we will not presently wink at it in our own land?

Extermination by hunger has become the most potent of all weapons, not excluding the atomic bomb. Russia used it against millions of rebellious farmers in the Ukraine a decade ago with terrible results. In this war we used it against friends as well as foes in the hunger blockade. The fact that this frightful policy was then endorsed by some of the same clergymen who now support Potsdam indicates how easily the acids of conflict can eat away the moral fiber of a nation. Against this inner corruption our only protection is found in the Christian conscience. Let that conscience now refuse to compromise with Potsdam.

Potsdam has condemned millions of Germans to death, disease or prolonged hunger. The evidence in support of that conclusion is overwhelming. In the face of that evidence the churches must not soft-pedal their demand to be allowed to help their Christian brethren by sending food, medicines, clothing, cattle, seeds, money and in every other possible way. Let the army distribute government-supplied food, and thank God for it! But let the churches insist that they be allowed to do their full service of Christian charity up to the very limit of their resources and wherever human misery remains.

In Parenthesis

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you like ( )? These signs have to be admitted into respectable society, but not too cordially. We wish we could do without them, or do we not? They are untidy and clumsy and distracting; they call a halt on your mind, when you are going full speed (excuse me for a minute while I look up the dictionary. Parenthesis—"word, clause, sentence inserted into a passage to which it is not grammatically essential").

The word "inserted" gives both the ground of our toleration of these ungainly ( )'s and perhaps the cause of our coolness to them. What business has a word, clause, sentence to be "inserted"?

They must be admitted, especially in the last stage but one in the preparation of a book when something important has cropped up and it would cause trouble to recast a whole paragraph. But there are other less convincing reasons.

The writer for example has read a new book which calls for some qualification in his text, or he may have recalled a bright little saying of his own. He has not the courage to say "no." So in it goes ( ). Or a qualm of conscience comes to him—he remembers that he is indebted to some other author for his last remark. (I remember reading something like this somewhere at some time or other . . .) Or he might wish to be meticulously correct, like the Oriental scholar who said that it was not correct to say as Tennyson did,

> Every moment dies a man,
> Every moment one is born;

and is said to have added, surely in a parenthesis, "(In this case the population of the globe would remain the same; it does not. It would meet the case if the line read,

> And one and one-sixteenth is born)."

By no means should the ( ) be outlawed. But it should be regarded with vigilant suspicion and open dislike. Thus a writer will be encouraged to see to it that before he takes up his pen (or takes down his typewriter) his material is in his mind in a topical and complete form, and he has slammed, bolted and barred the door against late-comers. Or they can be sent down to the door over which can be read "Footnotes." Do you agree?

But there is one delicate and serious matter which cannot be left untouched. It is the use of ( ) or the equivalent in oratory by statesmen or others who speak in public, and come near the peroration and want to introduce a reference to religion. They have counted mighty allies in their cause, which is of course the cause of justice and freedom, but they have not given any part however honorary to the Divine Lord; so something like this is inserted: "Thus (with the help of Heaven) we shall carry our cause to its glorious fulfillment." In some speakers this has a true ring; in others it is almost equivalent to saying, "We must never forget that though we have made all our arrangements and mustered all our helpers we ought to submit them to the approval of the Heavenly Power and He will of course add His blessing."

It is much more honest to leave out all reference to religion than to introduce it parenthetically. The name of the Lord of the world, from whom, through whom and unto whom are all things, cannot be reserved to adorn a peroration and to that end be inserted in ( ).

Ever yours against all patronage of religion by great or small,

QUINTUS QUIZ.

When I Have Left These Hills

WHEN I have left these hills I loved and roamed
To pass beyond the dusk, may I have won
More than applause in temples gaudy-domed,
Where bubble names are blazoned like the sun.
May I recall that I have built; have made
Some shoot the greener, or some lens more clear;
Have checked the reddening of some hand or blade,
Or rose with laughter over loss or fear.

May some great tree that unobserved I sowed
Smile in its April bridal; may some mind
Glitter more keenly that I marked the road,
Though I be covered by the fog behind.
May I be one, when I must seek the Void,
Who lighted lamps, with no old hearth destroyed!

STANTON A. COBLENTZ.

Happy New Year!

By Margueritte Harmon Bro

ODD THE WAY this holiday season is not so very joyous. Boisterous in places, even gay, but not joyous. Last year, when the German drive through the Belgian bulge made our tinseled trees and ribboned packages look tawdry against a world background of unnamable pain, we told ourselves that when peace arrived we could forget the carnage and be glad again. When peace came, we said, we could lay aside fear. People everywhere would be free and happy in their own way.

But now peace is here. We have made the Christmas gestures we were waiting to make. We wiped the dust from the Christmas lights and strung them on community Christmas trees. We caroled loudly and gave a tremendous number of Christmas presents to one another. But as the New Year approaches hardly anyone seems joyous. The Christmas lights, still bright on our trees, do not scintillate as they were supposed to do. Even the ineffable Star seems dimmed by the small gold stars in many windows—which is not the way it should be at all. When men die for the sake of their brothers, the Christmas star should have a glory it never had before.

Why So Sad?

Why aren't we more joyous in this New Year? There are some obvious reasons which everyone knows and works into the conversation, whether at church suppers or cocktail parties or while going places at the old speed on the old rubber with the old nervous energy. For instance, it is difficult to be joyous when we have the atomic jitters. When we hear about girls in boardingschool wanting to go home because some radio announcer mentions the danger of an atomic bomb's going off accidentally and obliterating civilization, we laugh. But not very heartily.

It is difficult, also, to be joyous with an atlas at hand. The map is still spotted with places like Palestine, Irak, the Dutch East Indies and north China where there is no peace. These countries insist on fighting for objectives so much like those we thought we saw accomplished on V-E Day and V-J Day that we wonder if we are victims of international astigmatism. Sometimes in a moment of fatigue—say while waiting for a midnight train, three hours late, which is bringing a son home from Japan for Christmas—we wonder why we fought this war anyway.

Equalize the Blame

Congressional committees seem determined to fix the blame on someone. But why should they blame a chief executive or a handful of high officials for precipitating a war which brought forth the deeds of valor for which another congressional committee has just pinned medals on successful warriors? Sometimes we feel like natives of a countryside who have rushed out in the middle of a wintry night to save a burning farmhouse only to find out later, as we battle pneumonia, that some super movie director wanted pictures of honest men helping a neighbor. And all the time the movie directors owned the mortgage and cashed in on the insurance. Something is crooked someplace, but still we do not know how we could have done differently than we did.

No Spiritual Adrenalin

Deeper psychological reactions weigh down our joy. The courage which was one-directional a year ago is now diffused. Besides, spiritual courage is more difficult to engender than physical courage and there is no automatic supply of adrenalin to sustain it. Also our psychological approach to the privilege of making choices—in business, marriage or national life—is not an easy one. Last year our choices were largely made for us. This year we are free to make personal decisions. Making decisions stirs a kind of emotional turmoil in which joy cannot well up. Then, too, there are among us a great many whose memories of combat cannot be obliterated quickly. A well known psychiatrist advises his mental casualties: "What happened to you shouldn't have happened to a dog. But it did. Now forget it." Such artificial forgetting is not conducive to the free emotion of joy.

In the midst of these internal and external confusions we greet one another automatically, "Happy New Year!" There is a certain apathy in our voices even though our tones are hearty. But at the same time we are aware that our words have an ecumenical meaning they never had before. During these war years we have learned the second great commandment the hard way. We know now that our neighbors, even the most distant of them, have to be happy if we are to be happy ourselves. Nor do we wish for our neighbors merely the tempered elation of a day of victory. And certainly not the conviviality of a perpetual New Year's Eve in Times Square. We want them to be genuinely happy, even joyful, because we ourselves want joy.

Overflow of Good Will

Somehow we know that joy is important. It is the visible mark and fulfillment of well-being that stems from the soul. Pleasure may be merely an outer-layer coating for anxiety. Contentment may be curtailment. But joy is an exuberance of at-one-ness with our world, an overflow of good will toward all creation. To be joyful is to be unrestrained in giving out and unimpeded in taking in. It denotes some of that indifference toward compulsions that Plotinus sensed when he spoke of the wise man's laying aside one and another of life's goods without regret. "When his lyre fails, then he will let it rest unregarded at his side while he sings on without accompaniment." When we think of joy we know that we long to move out toward that "something which the soul names as from an ancient knowledge and, recognizing, welcomes it and enters into unison with it."

Children have this joy we go about wishing other people at this season of the year. So do saints. Children—at least some of them—have it spontaneously because they have

not yet discovered anything to fear or to be anxious about. At the other end of the scale the saints have quit fearing and being anxious. At both extremes of experience there is no forcing the matter; if there were there would be no joy. Obviously we cannot go back to the intellectual innocence of children. What we have experienced is knit into our being. But we can go on toward the fine indifference of the saint. "The more exalted a saint is," Meister Eckhart points out, "the greater his joy." Apparently a saint doesn't have to clear his throat and look to see who is listening when he sings an ancient psalm, *"Laudate coeli et exultet terra."*

Opportunity Needed

How the saints get to be joyful is probably the same story as how they get to be saints. To the uninitiated their methods and means, their discernments and insights, are not all plain. But some are plain. One of the plain achievements is their concern for their fellows. In fact, St. John of the Cross makes effective compassion for our neighbors one of the two wings on which the soul is able to rise to union with God. It could be, on New Year's Day 1946, that our present joy is stifled partly because our outlet of service has too small a bore. A trickle of aid, for instance, such as America now sends to starving Europe, can go through a very small pipe. But a rushing stream demands a conduit of proportions. Just a few ships can carry the present tonnage of things we send. Probably the entire merchant marine would have to be commandeered if we became actually concerned to serve our neighbor.

However, we do not have to wait for the merchant marine in order to taste this kind of joy. Increasing numbers of people are starting in their own homes. Practically every American closet and dresser drawer contains things which someone could be using now. Almost every adult has some article of clothing which has not been worn for a long time but "might come in useful sometime." This is its day. The first cleanout of a house probably nets only a boxful of clothes. The second does a more thorough job. Finally an actual do-unto-others search leaves the house in an elegant state of order which makes the spirit sing on its own account apart from the vicarious anticipation of reception at the other end.

The Happiness of Giving

"Know that no man in this life ever gave up so much that he could not find something else to let go," says Eckhart. And then, of the happiness which comes of giving, he reminds us further, "Thus what you have sought before, now seeks you; what you once pursued, now pursues you." It is worth quite a bit of sharing, even of sacrifice, to be pursued by joy.

Another of the plain methods by which the saints approach supreme joy lies in their disinterestedness in the fruits of their good works. It is like the disinterestedness of pure science. A man of genuine scientific genius ferrets out truth for truth's sake. He knows that eventually truth will work for good because in their essence the two are one. But he cannot keep stopping to measure present practicalities. The outcome of his work is left, in faith, to the imagination and skill of tomorrow. So we, too, could afford to concern ourselves more immediately with pure justice—say in the strike at our local factory—and with pure brotherhood—say in those restaurants which practice racial discrimination—and to have less regard for upsetting trade balances and jeopardizing accepted social standards. The unconcern of a saint appears reckless only as the configuration flying of skilled pilots appears reckless to one who plods on foot. "Free from solicitude," Plotinus reminds us about acting in the best way we know.

But the taproot of all joy strikes beneath this disinterestedness to the Absolute Ground. Name it as we will, each man understands the quest in terms of his own will to find its goal. "These things have I spoken unto you that my joy might remain in you and that your joy might be full." What were "these things"? They were Jesus' disclosures about the vine and its branches, about abiding in him in order to bear much fruit—"for apart from me ye can do nothing." It is the abiding, of course, which insures the joy. The little friar who could write of the dark night of the soul knew it, too, because when he speaks of the hours devoted to communion with God he says, "He, then, who seeks pleasure in aught else keeps not himself empty that God may fill him with his ineffable joy."

> Through such souls alone
> God stooping shows sufficient of His light
> For us i' the dark to rise by,
> And I rise.

Attaining joy may be both simpler and harder than it appears. Perhaps in first-hand concern for good works, in lack of anxiety over large and immediate results, and in determination to rise toward the source of joy, we shall find some of the joy we seek for the New Year.

VERSE

In the Eyes of Time

THE men of war—they who with whirlwind heel
Made kingdoms shudder, continents bleed and reel—
Attila, Jenghis Khan and Tamerlane—
Have won renown, but where's the love we feel?

The men of peace, who never courted fame—
Gautama, Christ, St. Francis—they whose aim
Was a white brotherhood, have sacked no land,
But millions, moist-eyed, still revere each name.

STANTON A. COBLENTZ.

Believe Ye Therefore

THE ONE who doubts there is a God
Has never climbed a moon-drenched hill
To watch the stars swarm overhead
And listen, reverent and still;
Or lain in silence on the grass
Some lucid dusk as day grew late
And gazed his fill into a sky
Immovable and obdurate.

E. V. GRIFFITH.

Christianity and Cosmology

By W. F. Luder

BUTLER'S *Analogy* is an attempt to support Origen's statement that "he who believes the Scripture to have proceeded from him who is the Author of nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature." Whether Butler, writing in the dawn of our present era of systematic application of the scientific method to the "constitution of nature," was completely successful in his *Analogy*, may well be doubted now. Nevertheless, present-day Christians may find Origen's statement even more meaningful than it was to Butler in view of recent developments in cosmology.

Limitless Galaxies

The universe as the astronomers know it is tremendously vast. Beyond our own solar system are millions of suns like our own, members of our local galaxy. Most of the myriads of stars visible to us belong to this galaxy which probably is shaped like an enormous watch, some hundreds of thousands of light-years in diameter. But far beyond the limits of our own galaxy, millions of light-years distant, are countless other galaxies stretching beyond the range of our largest telescope. More astonishing than the vastness of our universe is the evidence that it is expanding very rapidly. Exploding would be a more accurate description! With two or three near-by exceptions all the galaxies are rushing away from ours. The farther a galaxy is from our own the greater is its velocity of recession. The most distant galaxies visible to us are retreating at the rate of several thousand miles per second. Astronomers have every reason to believe that, when the new 200-inch telescope is completed, more distant and therefore more rapidly receding galaxies will be catalogued.

Creation an Immediate Event

This picture of the universe has been so well popularized during the last two decades that readers of The Christian Century are no doubt familiar with it. But here is something which will come as a surprise to most of them. The age of the entire universe—our own planet, the solar system, the stars of our galaxy, all the other galaxies—is the same! This conclusion has been reached only during the last ten years. There are a number of independent ways of estimating the age of the whole universe, and of different parts of it, which give the same value—2,000,000,000 years. Every student of college chemistry learns how the study of radioactivity leads to this figure for the age of the earth. On the other hand the observed velocities of recession of the galaxies lead to the conclusion that 2,000,000,000 years ago all of them must have started at the same point. No slow evolution here. The miracle of creation occurred as an explosion two billion years ago!

Did God initiate this miracle? Or was God himself created at the same time? What happened before the creation? What is matter? Gravitation? Time? These are questions which even children ask, but which no scientist or philosopher can answer, nor may ever be able to. Nevertheless, to Christians this whole "mysterious universe" is God's Kingdom.

Cosmology

The mechanics of Newton was based on the three dimensions and the time of our ordinary experience. Einstein's theory does not correspond to our everyday experience, since it pictures a four-dimensional "space-time continuum" which obscures what seems to be a real distinction between space and time. For one thing, we can move backward and forward in space, but only forward in time. Each of the two pictures of the universe satisfactorily describes some of its phenomena, but neither provides a comprehensive cosmology.

For example, there appears to be a discrepancy among the various methods of estimating the age of the universe. Some give an age much greater than the two billion years obtained by the two methods previously mentioned. An explanation of this has been given by E. A. Milne who uses *two* time scales: one calibrated in terms of the motions of macroscopic matter, the other based upon the rate of production of radiant energy from atoms.

Milne's cosmology—developed in numerous articles appearing mostly in English mathematical and astronomical journals during the last ten years—promises to be one of the great landmarks of human thought. Editorial comment on the first exposition of it to be published in an American journal (J. B. S. Haldane, *American Scientist*, July 1945) said "it may prove to be the most important manuscript yet published by the *American Scientist*." Milne is able to derive *without reference to experiment* many of the laws of physics from a few fundamental postulates: (1) that an external universe exists; (2) that observers exist in it; and (3) *that all observers must derive the same laws.* The initial model is a system of particles corresponding to the galaxies of the universe in uniform motion away from each other.

Two Kinds of Time

The equations for the laws of physics are obtained in unfamiliar form, but by changing to another time-keeping system the equations assume the familiar form. The relationship between the two times t and τ is:

$$\tau = t_0 \ln t/t_0 + t_0$$

where $t_0 = 2{,}000{,}000{,}000$ years, the present age of the universe on the t-time scale. Those familiar with logarithms will notice that at $t=0$, τ=minus infinity. Therefore on the t-scale the beginning of time coincides with the origin of the universe, but on the τ-scale neither time nor the universe had a beginning! The universe has an infinite past.

An observer using t-time will see himself at the center of a universe of an *infinite* number of galaxies all rushing away from him at speeds which are greater with increasing

distance from him. The radius of this universe is r=ct, where c is the velocity of light and t is the age of the universe. Therefore at the present time (t=2,000,000,000 years, c=186,000 miles per second) the radius of the universe is 1,170,000,000,000,000,000,000,000 miles, or more briefly two billion light-years. In spite of the finite radius, the number of galaxies must be infinite. Otherwise the principle that an observer in any galaxy will discover the same laws of nature will not hold.

We seem to be at the center of the universe whose radius is two billion light-years and whose boundary is expanding with the velocity of light. Most of the infinite number of galaxies appear to be in the last centimeter next to the boundary. But an observer in one of these distant galaxies would also regard himself as at the center of the universe and it would have the same aspect to him as it does to us.

Laws of Nature Change

On the other hand, an observer using τ-time will conclude that the universe is not expanding and is infinite in extent and in age. The light from distant galaxies *seems* to indicate motion away from him merely because *in the past atoms emitted light of lower frequency than they do today.* This is because atoms keep *t*-time, and light radiated by them has a constant frequency on the *t*-scale. This means that in τ-time the frequency of radiation changes with time. Atoms now emit light of higher frequency than they did in the *t*-past. In other words certain "laws of nature" are not fixed and unchangeable but actually are changing with time (*t*-time). Haldane suggests that one experimental check on Milne's cosmology would be a change in frequency in one of our standard atomic light sources, which should be detectable by 1970. By that date sufficient time from the first careful measurements of these frequencies should have elapsed so that the discrepancy between the two time scales will be detectable.

In general, atoms and the radiation they emit keep *t*-time; i.e., the frequency of light is constant in *t*-time, but not in τ-time. On the other hand, the time of the solar system is τ-time. Milne suggests that some of the perplexities of modern physics and chemistry are due to the fact that the existence of these two time scales is not yet generally recognized.

Since our clocks are calibrated by our own motion around the sun they keep τ-time, but both methods of calculating the age of the universe previously mentioned give the result in *t*-time. However, this result is the age of the universe only as it appears to *us.* If we record an event (e.g., the appearance of a nova) in a galaxy near the boundary as occurring at time *t,* it will be an event which occurred near the beginning of *t*-time for that galaxy—i.e., shortly after creation. The creation which took place for us two billion years ago is continuously going on at the inaccessible expanding boundary of the universe. For us creation took place in *time* two billion years ago, but two billion light-years *distant* from us in all directions it is going on now!

Milne's cosmology is not yet fully verified, but it has already accomplished so much, and gives promise of so much more, that it is tempting to point out that the analogy Origen and Butler had in mind now appears on a much grander scale. Before proceeding to adumbrate this analogy it should be noted that the arrogance some scientists exhibit toward religion has no basis in science itself. Science is absolutely unable to explain anything really fundamental in the material universe. Light, electromagnetism, gravitation are today more mysterious than ever. The difficulties to be "found in the constitution of nature" certainly are no less difficult than those of Christian theology.

The twofold revelation of God through Christ and through nature may still continue to offer the "sort of difficulties" Origen had in mind. But there is a twofold reason why these difficulties may steadily decrease: (1) Learning by experience is the scientific method, but when men find that their science of human relations, worked out through centuries of self-imposed suffering, becomes equivalent to the teaching of Jesus, perhaps the revelation of God in Christ will seem less difficult to accept. (2) The "laws of nature" are being discovered by experience, by slow trial and error, by means of the scientific method, but Milne *starts with epistemology* (how we know) and derives laws of nature by inference, merely by assuming that observers anywhere in the universe who can send light signals to each other will arrive at the same laws. Milne's work is a pinnacle in history which may overshadow the development of the atomic bomb. Progress in the method will certainly lessen the difficulties involved in understanding God's revelation of himself in nature.

Cosmological Mystery

Milne's cosmology helps us understand how "God is not in time," as a colleague of Milne's—C. S. Lewis in *Beyond Personality*—puts it. Some people have difficulty in accepting the incarnation of God in Christ at a definite point in time or in grasping the idea that God knows what is going to happen tomorrow. Time has meaning for us, but not for God. If God is Lord of his universe, existing everywhere in it, he oversees all time beginning with creation, which is still going on at the boundary of the universe.

The idea of the immanence of God everywhere is a difficult one, but so in a similar way is the idea of an infinite number of galaxies contained in a spherical universe of finite radius. The relationship of an individual, egocentric human being to the other members of the Kingdom of God and to its Ruler is a mysterious one, but so is the relationship of one galaxy to the remaining infinity of galaxies in the universe. Our own galaxy appears to us to be at the center of the universe, but only to ourselves; observers on all the other galaxies would likewise reckon themselves at the center of the universe.

Since the presence of observers on the galaxies is a necessary property of Milne's model of the universe, we may wonder what "biological or theological aspect" (to use G. E. Hutchinson's phrase) of it these observers imply. "At times . . . one almost feels a self-fractioning cosmic observer, like the *Amor Dei,* as prime mover of the spheres, creating natural laws in the process of insuring consistency" (Hutchinson, *American Scientist,* April 1945).

Haldane has proposed a theory of the origin of planetary systems which may have a bearing on the problem (*Nature,*

February 3, 1945). The discovery that the earth is the same age as the rest of the universe disposed of most of the older theories of the origin of the solar system. Haldane suggests that the planets originated upon absorption of a photon of radiant energy by the sun when the age of the universe was an extremely small fraction of a second ($t=10^{-73}$ second). At this stage, the universe was so small ($r=3 \times 10^{-43}$ centimeter) that any radiation present would have a high enough frequency so that sufficient energy to lift the planets out of the sun would be available. On this basis all the galaxies have many planetary systems and life may be much more common in the universe than we thought possible ten years ago.

Another consequence of Milne's cosmology is that the universe is not running down as was once supposed. Milne demonstrates conclusively that the Second Law of Thermodynamics ("It is customary to dignify with capital initials the names of propositions whose logical status is doubtful . . .") is not valid for the universe. Some scientists have said emphatically that nothing is more certain than that the universe will eventually reach a stagnant energy level and that life will then be impossible. This is no doubt true of any local system, but not of the universe as a whole. Such statements are now merely further evidence that "to err is human" and that scientists are human.

The analogy has been no more than faintly indicated here, but it is to be hoped that enough of it has been suggested so that the Christian who is not thoroughly familiar with "the scientific method" will be convinced that he need not be apologetic for the difficulties of his faith. The difficulties the scientist encounters in nature are not so greatly different, and are certainly no less difficult. After all there is no fundamental antagonism. Jesus himself urged us to use the scientific method in living his Way—as citizens of the Kingdom of God. "Try it and you will find that it works," he said.

Red Dean Visits America

By William Howard Melish

DEAN HEWLETT JOHNSON of Canterbury Cathedral spent ten days in this country. As chairman of the religious committee of the National Council of American-Soviet Friendship, it was my privilege to accompany him on much of his American journey. My days of intimate association with "the Red Dean of Canterbury" left me with the conviction that he is really one of the prophetic figures of the day. Other American Christians, I am sure, would like to know more about the dean's days in our country. Perhaps I can also help to outline Dr. Johnson's point of view and give some glimpses of his human side.

Among the Mighty

I met Dr. Johnson in Boston and accompanied him to Washington. There he was tendered a formal reception at the home of former Ambassador Davies. The dean is a tall, wiry figure in gaiters, apron and old-fashioned Prince Albert coat. His white hair flares out over his ears. He smiles often and has inquisitive, friendly eyes. Mr. Davies escorted his guest into the drawing room of his magnificent house, and I listened with some amazement as the butler called out the names of the guests. They included the speaker of the House, the secretary of commerce, five justices of the Supreme Court, several senators, four ambassadors and others prominent in the life of the capital. Although his coat still showed the dust of travel, Dr. Johnson was not in the least perturbed. He responded to the greetings and talked simply and directly about his journeys in the Soviet Union. Only afterwards did he confide in me, "Was that really *the* Mr. Wallace? I wish I had been sure."

The next morning we drove out to see Howard University and meet Dr. Mordecai Johnson, its able president. The two men joked over their common name and then talked more seriously about the minorities policy of the Soviet Union. "So you feel," asked the president of Howard, "that the Soviets have got hold of a really new and superior form of civilization?" "I do," the dean replied. At the Washington Cathedral, whither we drove next, he met Bishop Dun and Dean Suter, and took a quick look around. The enormous pulpit, which came from Canterbury, impressed him, but his real delight was the organlike keyboard in the verger's stall for regulating the electric lights and cutting in and out the various microphones. When Dean Suter remarked that the verger had the power to cut him off at will, Dr. Johnson laughed. "How my verger would like to do that to me!"

Flying back to New York, we found that 21,000 people had jammed into Madison Square Garden to hear him. Ten thousand had been turned away. When the dean rose from his seat and walked to the front of the platform, there was an ovation such as I had never seen. He stood there, his bald head and white hair shining in the great Klieg lights, and acknowledged the prolonged cheers with a waving hand.

Postwar Russia

The speech that he had traveled 3,000 miles to give lasted thirteen minutes. He pictured the Soviet Union devastated by the war, the incredible vitality of its people, the problems of its reconstruction. Two statements in particular stayed with me. "Russians could be terrible foes in any future war. They could be no less splendid friends in either war or peace." "In Tashkent—a clean, healthy, vital city—I saw a people professing atheism acting as if they believed in God, whereas in any village you could name on the southern slopes of the Himalayas you will find a Christian people acting as if they didn't!"

At Calvary Church the next morning there was an un-

precedented gathering of the clergy to hear him. Forty of the leading Protestant, Orthodox and Jewish ministers of Greater New York formed a committee of welcome. In the audience sat five hundred of their brethren, including archbishops, bishops, executives of boards, and even one or two invited Roman Catholic laymen. Most notable among the guests was Archbishop Alexei of Yaroslavl and Rostov, the representative of the Patriarch of Moscow who is now in this country on a mission from the church in the Soviet Union. It was a photographers' field day when the dean and the archbishop embraced. In his speech Dr. Johnson said that he had found in the Soviet Union a great number of open churches, religious leaders of all faiths satisfied with their freedom to conduct their work, and, most interesting of all, younger people emotionally attracted to religion. "I can conceive of no more fruitful soil for Christianity than in the young Soviet people of today," he declared. "Only it must be real Christianity. It must be a real faith in God, not a faith in an idea of God."

With the Little Flower

From New York the dean went to Chicago, Boston, Toronto and Montreal. He was greeted in each city by enormous crowds. In Toronto, where no police precautions had been taken, the press around his automobile was so great that its windows were broken. In Canada he met the lieutenant governor, Toronto's mayor and other dignitaries. In New York, Mayor LaGuardia gave him the longest interview of his years in the mayoralty. And, finally, in Washington he had an interview with President Truman, followed by a luncheon with Lord and Lady Halifax. The dean was utterly impersonal about the meaning of these amazing attentions. Privately speaking to me, he put it this way: "Two years ago these men would not have come to see me, nor permitted me to come to them, but the cause which I represent has now won so many adherents throughout the world that they can no longer ignore me, who am its spokesman."

All this invites reflection on Dean Johnson's achievements. First of all, there is his book, *The Soviet Power*. Published first in England at his own expense in a small edition, it has now sold more than 3,000,000 copies and has been translated into 22 languages. In Boston Miss Helen Keller tod him of a Braille edition, which makes 23. The dean has copies of most of these editions, but the one he feels most proud to possess is the gift of a British secret service agent. The day after British troops entered Holland this operative was assigned to gather up from the newsstands the literature circulated during the German occupation. He found a paper-backed volume entitled in French, *Opinions and Recipes by Aunt Marie,* but inside on the title page in tiny letters, *The Soviet Power.*

Second, Dean Johnson is a man with political insight. I heard Mayor LaGuardia ask him how he explained the overwhelming nature of the British Labor party's victory in the recent election, when a trade union delegation visiting New York only a few weeks previous to the election had predicted a gain of perhaps eighty seats in Parliament. The dean replied that the British people, worried over their internal problems both during and after the war, were asking, "If the Russians can solve their problems, why cannot we?" They want some form of socialism, and the election, which so surprised the Labor party leadership, was a reflection of the popular admiration for the Soviet Union. The pathetic part of it, the dean went on to say, was that the choices placed before the British electorate did not fully express their will. So they put into office a party which actually is militantly anti-Soviet in its top leadership. Today there is great dissatisfaction and unrest on the back benches in Parliament. Before long, he predicted, these restless younger men will displace the older leaders and the Labor party will move increasingly to the left.

Russians Honored for Labor

A third factor besides his writing and his political influence makes this man important. It is his interpretation of the moral and spiritual side of the Soviet achievement. "We must disentangle the creative elements and see the building that is arising without letting our attention be sidetracked by the attendant upheavals and discomforts incident to the construction of such an edifice."

The question that one must ask about any civilization, insists the dean, is, What kind of man and woman does it produce? In the Soviet Union he found a people filled with an enthusiasm and a vitality which he could not at first explain. He saw nothing like it in the Orient or in other European lands. Indeed, comparing the reconstruction of siege-torn Leningrad with London, the dean found the face of Leningrad already restored and London still something of a shambles. What lay behind this enthusiasm for work? He puts it this way: "In the Soviet Union . . . a man works hard and immediately receives tangible rewards in increased income, preferment and public adulation. At the same time he knows that what he is producing with his hands and his brain enriches the general community and increases the total body of goods and services shared by all. The result is the release of a vitality that is not matched today anywhere else in the world."

The dean frankly admits that the current standard of living in the Soviet Union leaves much to be desired. He does not gloss over the red tape in housing and travel or the lack of intercourse between Russians and foreigners. But he emphasizes strongly that these are temporary things due in part to the war and in part to the relatively brief experience in democratic practice which the Soviet peoples have had time to enjoy.

Blueprint of Democracy

As he sees it, the Russians have a theoretical blueprint of democracy into which, under great difficulties, they are trying to breathe real life. With peace and the resumption of consumer goods production, there will be in a relatively few years' time a very rapid development in the Soviet standard of living, less hesitancy about intercourse with foreigners and the movement of their own citizens, and an increase of that psychology of freedom which we prize so greatly. He urges patience and sympathy on our part, with concrete material aid.

The Western democracies and Soviet democracy, in Dr. Johnson's opinion, are not antagonistic. They are soci-

eties in different stages of democratic development, and are actually complementary. We have much to learn from the Russians in racial respect and equality of opportunity, guaranteed employment and social security, health and child care, and the planned use of science. They, on their part, can and will learn quickly from us the psychology of democracy in terms of free criticism and participation in political affairs. Our three countries will profit as we reproduce the best of each.

The dean was educated as an engineer. My brief acquaintance with him left no doubt that his great interest is scientific. It is also clearly religious. He sees the possibilities of organized human life now that industrial and scientific techniques are ours. He believes that the new atomic age should be welcomed with joy, not fear. I saw this essential optimism expressed in the very tactful and courteous language with which he delivered to Mr. Truman what was in substance a quiet rebuke. The discussion was on atomic energy and the President's mind seemed fixed on the dangers far more than on the constructive potentialities. "I feel it is our last chance," he said seriously. "If we fail, it is the end of civilization." "I do not think there will be an end to civilization," Dean Johnson answered. "I feel sure the solution will be found. None of these things comes to mankind until mankind is ready for it. There will be difficulties in applying this new discovery but the sequel will be good."

One final thing that struck me about the dean was his lack of hate. I never heard him attack anyone or anything. He seemed to prefer to place before people a clear idea of what they might have if only they understood how to get it. He chose to appeal to their inner faith and inherent hope. Again and again I watched people respond to his approach with eagerness, as if it released in them a new belief in life. His was always the stimulation of the best in them, never an appeal to the worst.

BOOKS

Curing the Curse of Babel

AMERICAN SPANISH SYNTAX. *By Charles E. Kany. University of Chicago Press, $6.00.*

JAPANESE AS IT IS SPOKEN, A BEGINNER'S GRAMMAR. *By Joseph W. Ballantine. Stanford University Press, $3.00.*

LEARNING languages is a great pleasure, for those who like it. Besides whatever practical value the use of them may have, if one gets enough knowledge to use it, and the satisfaction of one's intellectual curiosity about words, which are the most copious and varied product of human activity, there is the feeling that one is penetrating, to some slight degree, one of the barriers that separate the peoples of earth. There are other causes of estrangement besides language, but it is one; and I have observed that two people who try to understand each other's words, even with a minimum of knowledge, can shake hands with a firmer grasp and laugh together in a friendlier mood than two who not only do not know each other's language but do not even want to.

Professor Kany's book is by no means one for beginners in Spanish. The student needs a pretty good grounding in the standard literary language before embarking upon a study of its regional and colloquial variations in all the Spanish-speaking countries between the Rio Grande and Cape Horn, not to mention those parts of the United States in which Spanish is still current, and in the different grades of society in those countries. There have been many monographs on the linguistic peculiarities of special areas, but I believe it is true that this is the "first comprehensive American-Spanish reference book [which] shows how the spoken language and literary usage of each of the Spanish-speaking countries of America differ from standard Castilian." The book looks more academic than it is, because it is organized under major topics of syntax. Each point for which a variant usage is noted is illustrated by many brief extracts from writers of the different countries. While the work is primarily, as indicated, a reference book, this great body of illustrative material is very interesting reading. Like English in the 16th century, the language of Spain was still in a rather fluid condition when it was imported into Mexico and South America. The vast majority of those who learned to speak it had no later cultural contacts with the mother country and very few outside of their own limited areas. This accounts for the wide variations in the spoken language of the common people. Realistic writers, who aim to record the lives of the lowly in their own terms, reflect these variations. "Literary" writers in the different countries come pretty close to standard Spanish. My own impression, which is confirmed by Professor Kany, is that the moderately well educated in Mexico and Central America, and among *el pueblo nativo* in New Mexico, speak what may conservatively be called good Spanish with only a slight sprinkling of non-Castilian locutions.

Japanese is something else. Here I speak out of the fullness of my ignorance, but with appreciation of the skill with which Mr. Ballantine presents the intricate structure of the language, insofar as this can be done without introducing Japanese (and Chinese) characters. Fortunately, Japanese lends itself to romanization much better than Chinese, for it does not have "tones" and, not being a monosyllabic language, it does not have the appalling number of homonyms which makes romanized Chinese almost unintelligible. It may surprise some readers to learn that these two languages have absolutely no kinship in their grammatical structure, each Chinese noun, verb or adjective having one invariable form, while Japanese is highly inflected. The conjugation of a Japanese verb, for example, has the following moods: indicative, conditional, concessive, gerund, frequentative, desiderative, imperative, causative, potential and passive, besides progressive, emphatic and polite forms—and a separate set of negative forms for each of these. Only about half of the book is occupied by the 37 lessons, each of which includes a vocabulary, a grammatical section, and passages to translate from Japanese to English and vice versa. The remainder contains paradigms of verbs, classified lists of about 4,500 words, and an English-Japanese glossary of 5,000 words.

It is said that this book "is aimed at self-instruction as well as classroom use." A key to the exercises, especially into Japanese, would be almost indispensable for the student without a teacher. For a guide to the conversational use of the

language, the grammatical load is pretty heavy, but it probably could not be lightened. The author's intent was not to offer a phrase book but to give an adequate understanding of the character and structure of the spoken language. A diligent student working by himself should be able to acquire that. Learning to read it is quite another matter. And even as to speaking Japanese, my impression is that the student without a teacher is not likely to go far unless he is so situated that he can mingle with Japanese people and get some practice with his ears and tongue as he goes along.

W. E. GARRISON.

Books Received

(Some of these will be reviewed.)

The Pet Shop, A Play. By Gustav Eckstein. Harper, $2.00. "A parable in play form." Most of the actors and speakers are the animals in the pet shop. They quarrel violently after the monkey comes. Perhaps he is too much like man. The bird of paradise is the dove of peace, or the bluebird of happiness, and her influence finally prevails, after she is gone. The great discovery of the animals, as to the adjustment of *Lebensraum* and the allotment of food, is this: "If one has more, give; if one has less, let him not seize." The author of this whimsical and significant play is a scientist whose first book, published about ten years ago, was an excellent life of Noguchi, the Japanese scientist who sacrificed his life in the study of infectious diseases.

The Rise of the Jewish Community of New York, 1654-1860. By Hyman B. Grinstein. Jewish Publication Society of America, $3.00.

The Saints that Moved the World. By René Fülöp-Miller. Thomas Y. Crowell Co., $3.50.

Spiritual Problems of Our Times. By Luigi Sturzo. Longmans, $2.00.

The Piasts of Poland. By Antoni Gronowicz. Scribner, $2.50. On the face of it, the story of a Polish peasant, Stefan Piast. Actually, through the clever unfolding of Stefan's growing acquaintance with his own national and cultural heritage, it becomes a simple, and perhaps somewhat romanticized but always convincing, story of the development of Poland through nearly a thousand years and a plea for a free and independent Poland. There are many attractive pictures and maps.

American Jewish Year Book, 1945-46. Edited by Harry Schneidermann and Julius B. Maller for the American Jewish Committee. Jewish Publication Society of America, $3.00. Nearly 800 pages of statistical and other data, directory of Jewish organizations, records of events and conditions in Jewish communities throughout the world, and many special articles on related themes. This is the 47th volume in this valuable and carefully edited series.

The Creative Mind. By Henri Bergson. Philosophical Library, $3.75.

Doran's Ministers Manual. Edited by G. B. F. Hallock and M. K. W. Heicher. Pulpit Press, Great Neck, N. Y., $2.50. Outlines for Sunday morning and evening sermons for a year, with ideas for midweek services and special days and brief outlines for a year of children's sermons.

World Order, Its Intellectual and Cultural Foundations. Edited by F. Ernest Johnson. Harper, $2.00.

Civilization and Group Relationships. Edited by R. M. MacIver. Harper, $2.00.

A Daughter of Han, The Autobiography of a Chinese Working Woman as Told by Ning Lao T'ai T'ai. By Ida Pruitt. Yale University Press, $2.75.

Soldiers of God, True Story of the U. S. Army Chaplains. By Christopher Cross. Dutton, $2.75. Writing in collaboration with Gen. William R. Arnold, former chief of U. S. army chaplains, the author gives not the experience of one chaplain but a composite picture of all with incidents supplied by many.

Marching Side by Side, Stories from Lutheran Chaplains on the Far-flung Battle Fronts. Compiled by Frederick C. Proehl. Concordia Pub. House, St. Louis, $2.00. Of the many books on the services and experiences of chaplains in the armed forces that have come to this office, this is the first devoted to the chaplains of a single denomination. Lutherans are entitled to view with pride the work done by their chaplains, about thirty of whom contribute to this volume, and by their church in the service of the men in the armed forces.

Ventures in Science of a Country Surgeon. By Arthur E. Hertzler, M.D. Author, Halstead, Kan. A series of technical papers on problems of surgery, with many illustrations. A few years ago, Dr. Hertzler's popular book, *The Horse and Buggy Doctor,* became nationally known.

Our Prophetic Heritage. By Ernest Marshall Howse. Ryerson Press, Toronto. Sermons on the prophets, by the minister of Westminster United Church, Winnipeg.

See Here, Private Enterprise! By H. Sabin Bagger. Island Workshop Press Co-op, 470 W. 24th St., New York, $1.50. The author is so eager to write snappily in his critique of capitalism and private industry as they have been and are that his affirmative program is somewhat obscured. His direction, at least, is toward a high degree of collectivism, more TVA's, and government action to stimulate production, insure jobs and fix prices. "Abundant production" and "plenty of jobs," as objectives, should not provoke dissent.

Pax Christi, The Peace of Christ, A New Policy for Christendom Today. By Albert D. Belden. Carwal Publications, Wallington, Surrey, England, 3/6. A plan to mobilize the church against war by organizing a "league of ultimate pacifism," the pledge to abstain from participation in war to become effective when a sufficient number of million signers has been obtained in all churches and nations and when the "Christian ban" against war is "officially called."

What Is Christian Civilization? By John Baillie. Scribner, $1.00.

CORRESPONDENCE

Help for the Helpless

EDITOR THE CHRISTIAN CENTURY:

SIR: Please find enclosed checks totaling $500 for European and Asiatic relief.

Phillipsburg, Kan. (Mr. and Mrs.) JAMES CARMAN.

[The Christian Century acknowledges with appreciation the above donation, together with the following other remittances received up to December 17:

Mrs. James W. Ferguson, Indianapolis, Ind.	$5.00
John F. Lyons, Chicago, Ill.	10.00
Rev. Roland Jespersens, Cordova, Neb.	10.00
Illinois Soldiers and Sailors Children's School	10.00
W. J. Dougan, Beloit, Wis.	10.00
Red Cross Unit, Calvary Presbyterian Church, Chicago	5.00
Esther Darrow Hokanson, Winnetka, Ill.	20.00
Rev. Nevil Joyner, Blair, Neb.	1.00
Isabel W. McCurdy, Elizabethtown, Pa.	10.00
John Muilenburg, Woodside, Long Island, N. Y.	20.00
Mr. and Mrs. Robert Todd, Franklin, Ind.	10.00
Virginia Booth Demarest, Burlington, N. J.	15.00
Mrs. George W. Hall, Fort Lauderdale, Fla.	25.00
Levi Jensen, Griswold, Iowa	5.00
Anonymous	10.00
Men's Forum Class, First Methodist Church, Topeka, Kan.	24.00
Mrs. Margaret L. Ortmeyer, Evanston, Ill.	5.00
George A. Schrader, Blue Springs, Mo.	10.00
Mrs. Clara B. Duncan, Alexandria, Va.	5.00
Mrs. Loretta Bliss, Windermere, Fla.	25.00
Elizabeth A. Woodman, Newtown, Pa.	10.00
Elma L. Greenwood, Alexandria, Va.	25.00
J. M. Dudley, Blackburg, Va.	50.00
Pan-American Club, Longview, Tex.	65.69
Mrs. Isaac Terbough, St. Cloud, Fla.	100.00

These gifts have been forwarded to the proper agencies for use in relief work under church auspices in Europe and Asia. The need will continue urgent at least throughout the present winter. As stated editorially in our issue for December 12, The Christian Century will be glad to forward to the responsible church agencies any funds which may be contributed by those who are themselves in doubt as to where they should be sent. Future acknowledgments of such receipts will appear in the news section.—THE EDITORS.]

Retaliation in Java

EDITOR THE CHRISTIAN CENTURY:

SIR: This morning's *New York Times* carries this summary sentence on page 1: "R.A.F. planes, in their biggest raid of the Java campaign, wiped out a mountain village in retaliation for the ambush of a relief column." I have written a protest to the British embassy in Washington and I hope thousands will do the same.

"Retaliation"! Shades of Lidice! Can any friend of Britain justify it? Can anyone give any good reason why the British have any more right in Java than the Japanese?

First Methodist Church, LOYD F. WORLEY.
Stamford, Conn.

G. I. Church Planners

EDITOR THE CHRISTIAN CENTURY:

SIR: I am perplexed over the slap in the face given to the G.I. interested in church planning, as presented in your issue of December 5 by Percy V. Dawe. For smug complacency on the part of a church leader, the article is outstanding. For assurance that trained leaders within the church of the present are infallible and resent suggestion from others, the article is a new high. The inferred suggestion is that the haughty G.I. church improver would find himself out of place if he would consult his old mother and dad. In other words, mother and dad know that the church of the present is so near perfection that only ignorance and irreverence would attempt improvement. I can see nothing but evil to the cause of vital Christianity, and an insult to the G.I., who should be given every possible consideration in his interest in the church. Why did you publish it?

Congregational Christian Church, JOHN P. CLYDE.
Algona, Iowa.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Those G.I. Church Planners," is the healthiest bit of writing on the subject of the church and the returning soldier I have read. In my opinion, it presents a challenge that is tops.

However, I think Mr. Dawe has missed the point in berating the G.I. as a church planner. Where one article has been written by a soldier on the subject a thousand and one have been written by well meaning persons on the outside.

I believe this whole question has been so overdone that it is likely to hurt the church rather than help it. Many soldiers have begun to wonder about the church and its usefulness after reading the manifold articles about the church and the returning soldier. Let us have more talk about the strength of the church and less about its weaknesses.

Message Center, GILBERT H. CURRY,
AAF, Pyote, Tex. Chaplain, P.H.

EDITOR THE CHRISTIAN CENTURY:

SIR: Three cheers for the minister from Netherlands West Indies who had the courage to say what many of us ministers in the United States have been thinking for four years about the volumes of advice from "Those G.I. Church Planners" which we have received from many quarters. Thank goodness the church of a quarter-century ago was not streamlined to fit the whims of the doughboys who returned from the World War I! I was one of those doughboys and if the others did not know any more about the church, its history, its organization, its problems, its aims and its needs than I did their pooled ignorance must have been wonderful to behold!

Of course we must make every effort to enlist the G.I. and to be of help to him if he needs help. But the G.I. does not want to be treated as a "returned G.I." but as a civilian. And if the heart of the G.I. is in the church he will ask, not "How will the church help me?," but "How can I help the church, and through the church the world?"

Folk lose church loyalty at home, too. Nor should we expect to win many G.I.'s to the church who were not churchmen before they went away. How many stay-at-homes, both male and female, do we win after the age of sixteen? The church has survived other wars.

First Baptist Church, M. J. MCPHEE.
Missoula, Mont.

Zionism and American Jews

EDITOR THE CHRISTIAN CENTURY:

SIR: In your recent admirable editorial on the Palestine tragedy, you named four essential conditions of a successful and sound treatment of that baffling and knotty problem. No one can challenge the first three points, but may I seek further light on the fourth—the need of clear and explicit statement of the intentions of the Jews of this country—as of England, France, etc.—with regard to the projected Jewish national state, or home, in Palestine?

You imply that there is legitimate doubt concerning the attitude of the Jews who are *not* planning removal to Palestine. You ask whether they regard themselves as loyal and genuine American citizens, without any reservations whatever, or whether they consider themselves exiles who owe allegiance to Zion. This is a very serious question, but just what data are there to warrant the implied charge that many American-born or naturalized Jews do not think or behave as sincere and faithful citizens of this country?

La Jolla, Calif. VICTOR S. YARROS.

[Our reference was not to the record of American Jews, which is admirable, but to the insistence of political Zionism that, without the establishment of Palestine as a Jewish state, the Jew everywhere remains a homeless, stateless, rootless person.—THE EDITORS.]

The Public Does Not Know

EDITOR THE CHRISTIAN CENTURY:

SIR: In the light of the pertinent data relative to Germany that your splendid weekly has had the high conscience to publish, may one of your regular readers add a word? Today I saw a Gallup poll in which some 50 per cent of Americans thought we were "not tough enough" with the Germans, and only approximately 2 per cent thought we were "too tough." It is not so much the all-American brutality of this verdict that shocks me; it is the almost incredible ignorance of European conditions today. The Reich, or what *was* the Reich, has been reduced seemingly to the grim status of the post-Thirty Years' War era, and, like a sort of malignant Oliver Twist, the insatiable American public cries out for "more."

Two charges often brought against Germans today are their willful ignorance of brutalitarian conditions, and their apparent lack of guilty feelings. But the writer lives within a few miles of Sing Sing and he has not the remotest idea of what goes on behind its grim gray walls, though the press and the country are free. Further, the writer has rarely, if ever, met a southerner with a sense of "war guilt." Generally they insist, and have done so for the last eighty years, that they are "unreconstructed." Nor does the present-day American, as I meet him, show much sense of war guilt for that all-time atrocity, the atomic bomb; and as a somewhat prolific writer on military history, I use the word "all-time" by design.

Hastings on Hudson, N. Y. ROGER SHAW.

NEWS *of the* CHRISTIAN WORLD

Debate Attlee Policy, Action

Churchill Charges Government's Course Is Disastrous, but Country at Large Is not Disturbed

LONDON, Dec. 4.—Tomorrow the vote of censure will be debated in the House of Commons. Thanks to the meeting of the Tory party last week, the nature of the charges against the government is already known. At that meeting, Mr. Churchill made clear that he considers the outcome of the last election "one of the greatest disasters that has smitten us in our long and checkered history." He declared that the government's policy and action have proved this beyond doubt. He castigated the ministers for their delay in demobilization and in housing, and for their preoccupation with socialistic measures which are sure to bring only conflict with the minority members of Parliament. The case which Mr. Churchill maintains is weakened by the fact that at least four of the government measures still to be made into law were left behind by his own government. When the vote comes up tomorrow, there is sure to be a fierce debate, which will be as welcome to the socialists as to the opposition. It marks the beginning of a new political chapter in our history.

* * *

People Cool to Charges

It seems certain that the opposition will accuse the government of lack of practical business experience. Better stick to the practical needs of the hour, its members maintain, and let the traditional British enterprise be released. The burden of the government's answer will fall upon Mr. Bevin, Mr. Morrison and Sir Stafford Cripps, all formidable debaters. They are certain to stand on the authority given them by the election. They will be on sure ground, too, when they show how far their former allies in the cabinet were themselves willing to go. If it is well managed, the debate should be a historic occasion. Most observers find the country cold to any attempt to raise a panic by talk of the "threat" of socialism. People are demanding some sort of planned economy, and if a choice is demanded between socialism and some other method, they say, "Give them time," and propose to wait and see what the present ministers accomplish. Those who are for a practical attempt to restore trade and remove abuses are inclined to think the present effort at censure premature. So far, I doubt if the heather has caught fire.

* * *

Prisoners of War Set Up A Boys' Club

It was a fine story Mr. Attlee had to tell when he spoke to the National Association of Boys' Clubs. In a prison camp in Brunswick, Germany, during the war, a number of officers called a meeting attended by 2,500 men. They were hungry and miserable, but they were enthusiastic about discussing some sort of memorial to their captivity and to the deliverance they expected within a few months. They decided that a proper memorial would be a club for boys in the slums of London; they would name it "Brunswick." It was Private Flamberg of Hackney who won over the hesitant by his account of the aims and ideals of the boys' club and of what they had meant to him. The plan was adopted unanimously, and £13,000 collected at once, with promises for £700 a year in subscriptions. Nine months later the meeting at which the prime minister spoke was called to put the plan into operation. The Brunswick club will be not only a working club but a headquarters for a national enterprise. The story is a revelation of the way in which men may turn their necessities into gain, and a witness against the spirit of despair and disillusion that may creep into a people in hours of trial.

* * *

Discusses Religion And Psychology

A brief but masterly discussion of the ways in which psychologist and priest may help each other appears in this week's *Spectator*. It is from the pen of Bishop Stephen Neill, the Cambridge scholar who has dedicated to India his rare learning and spiritual devotion. The psychologist, he says, finds at the end of the "psyche" the beginning of the "pneuma," the mysterious region in which the human spirit is face to face with God; only God can help there, and the psychologist knows that he is not God. In that field not the psychologist but the priest is needed. But there are misunderstandings between the two; the psychologist often seems to the priest to lack a sense of spiritual reality, while religion often appears to the psychologist as no more than a "morbid symptom to be excised as soon as possible." They must get together. Bishop Neill declares that the solution of the problem may find its starting point in the theological college. But there must be something far more serious than a few sporadic lectures; a college would do a disastrous evil if it sent out self-confident amateurs. Research is badly needed. One of the first things to be done, the writer points out, is to translate the jargon of both sides into good English words of one syllable.

* * *

And So Forth

Bishop Eyvind Berggrav closed a stirring sermon at St. Margaret's Church, Westminster, with these words: "You say, 'These are days of distress.' I say to you that they are days of the greatest opportunity, days that need all your work, wonderful days, great days!"

Margaret L. Woods, who won a high place in late Victorian days as poet, novelist and playwright, has died. Although seldom in the public eye, she was given an honorable place by the discriminating for the quick imagination, the grace and force of her writing. Her father was Dean Bradley of Westminster, whose book on Job holds a conspicuous place in the literature on that subject; her husband was H. G. Woods, president of Trinity College, Oxford, and later master of the Temple.

EDWARD SHILLITO.

Agencies Unite In New Council

Three Interdenominational Groups in Philadelphia Merge Forces—Stress Evangelism for the Future

PHILADELPHIA, Dec. 10.—Three interdenominational agencies in this city will be merged in a special meeting Dec. 13 to form the Philadelphia council of churches. They are the federation of churches, the Sunday school council of Christian education, and the women's interdenominational union. Despite doctrinal and traditional differences, leaders in the movement have declared themselves "in fundamental agreement on the great central truths of the Christian faith, believing in the sovereignty and fatherhood of God, the lordship and saviorhood of Christ, the reality and power of the Holy Spirit; believing, furthermore, that the redeeming sacrifice and love of Christ are the only hope of the world." The staff of the new council will include an executive secretary and two associates, one of whom will be a woman.

* * *

Prepare for Evangelism During 1946

Evangelism will be given the right of way here during 1946. Presbyterians and Methodists have had schools of pastoral evangelism; Baptists have had training centers for their "Christian Life Crusade." Methodist Bishop Fred Pierce Corson of the Philadelphia area has held 13 meetings for his denomination's "year of evangelism." He has urged ministers to hold public meetings, give the invitation to unite with the church at each Sunday service, and study with their members a book on evangelism. More than 500 ministers of all denominations attended a one-day conference on evangelism sponsored by the local church federation in cooperation with the Federal Council of Churches.

* * *

Quakers Ask Food For Germans

The American Friends Service Committee has issued an appeal that American relief efforts this winter include Germany and Austria, urging that our government mobilize funds, foodstocks and transport to raise the ration level there to at least 2,000 calories daily, that American armed forces accept the cooperation of American voluntary relief agencies, and that speedy mail and parcel post service be resumed to central Europe so that friends and relatives can supplement food and clothing rations. "Let the distribution of our help be impartial, according to need, to friend and foe alike," is the Quaker plea. "The feeding of starving children is a sure step toward peace. This is both sound statesmanship and the essence of our Christian faith."

* * *

Missionaries Have Begun to Return

Missionaries are starting back to their fields. At the annual meeting of the Evan-

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gelical and Reformed Church's Board of International Missions at Columbus, Ohio, seven additional candidates were called, making 26 this year. Four missionaries of this church have returned to India, three to China and two to Irak. Others are preparing to leave shortly. According to F. A. Goetsch, executive secretary, the board will in the future have a cooperative contact with the Church of Christ in Japan. Its missionaries in China are reoccupying and reopening their mission in Honan province. Funds have been allocated for property repairs there. The board has joined with the United Brethren and with the Presbyterians (U.S. and U.S.A.) to organize a united mission for the Indians in the highlands of the Andes.

* * *

Dr. Mudge Retires

At the 35th annual meeting of the Pennsylvania council of churches, held recently at Harrisburg, William L. Mudge, executive secretary, announced his retirement. Dr. Mudge was one of the founders of the council. Under his leadership, it has served to make Pennsylvania one of the most cooperative sections of Protestantism. A successor to Dr. Mudge will be chosen at an executive meeting Dec. 28. Bishop John S. Stamm of the Evangelical Church was elected president of the council, succeeding G. D. Batdorf, who also announced his retirement.

* * *

And So Forth

The American Friends Service Committee has enlarged its women's service in mental hospitals, begun experimentally in 1943 at Byberry. Next summer the service, which will be known as "Friends educational service units," will have four to six units, with a possible enrollment of 150, at work in reformatories and mental hospitals.

Paul L. Lehman of Wellesley College has been named associate book editor of the Westminster Press. . . . Maynard L. Cassady is the new director of men's work for the Presbyterian Church, U. S. A., Board of Christian Education. . . . Barton Van Vliet becomes town and country department field worker for the state Baptist convention. . . . Melvin Forney of the Lord's Day Alliance now heads the Pennsylvania federated legislative committee, with Ira Sassaman of the state Sunday school association as secretary.

The Africa Inland Mission is celebrating its golden anniversary. Fifty years ago Peter Cameron Scott and seven workers left Philadelphia to start missionary work in Africa under its auspices.

CHARLES DANIEL BRODHEAD.

Quakers Study Rural Life

Ninety-one delegates registered for the 1945 conference of the Rural Life Association, which was held at Wilmington College, Wilmington, Ohio. The association now has over 600 members. Its secretary is Stanley Hamilton of Richmond, Ind. An important project of this Quaker-sponsored association is Butterworth Farm School at Foster, Ohio, a training center for young people who want to take up farming as a way of life. Among the speakers at the conference were Dan West of the Brethren Service Committee and Arthur Morgan of Antioch, Ohio.

Fear Outbreaks In Housing Crisis

Protestant Spokesman Joins Others in Cleveland Hearings—City's Church Federation Plans Expansion

CLEVELAND, Dec. 12.—A spokesman for the Protestant churches of the city is one of the advisers Mayor Burke and Governor Lausche have called upon in their efforts to stimulate provision of adequate homes for veterans returning to Cleveland. Labor organizations, builders, supply men and community agencies are also being consulted in the emergency. The serious housing shortage faced by Cleveland and other large Ohio cities has become acute with the return of service men who are unable to find places to live. At a hearing conducted by the city council's committee on housing, more than one speaker warned that the situation may bring serious outbreaks. The emergency is particularly acute in the case of Negro veterans. Because of restrictive covenants, Negroes have been confined to a few residential areas. During the war thousands of migrants moved into these already overcrowded sections. Now returning Negro veterans simply cannot find housing of any kind.

* * *

Urge Expansion of Work Of Church Federation

At the opening session of the 1946 budget campaign of the Cleveland church federation, leaders stressed the need for a strong, united Protestantism in the city. R. L. Spoerri, secretary of the federation, emphasized the power of Christian ideals in today's world, and urged extension of the work of the federation as an effective community force. In cooperation with the Federal Council of Churches, the federation held on Dec. 7 a successful one-day rally on evangelism. Speakers at the rally were Hugh Thomson Kerr, recently returned from a visit to the war-stricken areas of Europe; M. O. Sansbury of the University Church of Christ, Des Moines; C. O. Marong, regional representative of the Baptist Board of Promotion; George E. Sweazy, secretary of the department of evangelism of the Presbyterian Church, U.S.A., Board of Missions; and James S. Chubb, secretary, Methodist commission on evangelism.

* * *

Laubach Recommends 'Something More'

One thoughtful observer at the rally pointed out that while such conferences are helpful, Protestantism must go much farther and deeper in providing a new evangelism for the tragic world of today. Frank Laubach, Congregational Christian missionary widely known for his work in overcoming illiteracy, did go farther and deeper when he told the men and women attending the rally: "The duty of the church in these times is to do for the world the things that the Good Samaritan did for the man who fell among thieves."

* * *

Voices Approval of MacArthur Policy

In a recent sermon at Euclid Avenue Baptist Church, Bernard C. Clausen praised

the work General MacArthur has done in Japan and suggested that the policies being carried out there might well be applied to the United States. "The general has inaugurated a tax policy which will deprive the rich owners of Japan's factories of their huge profits," he pointed out. "The money will go to the government for use by the little people in Japan in acquiring farms, decent wages and business enterprises of their own. The general has outlawed peacetime conscription; he traced the country's downfall to the day the military clique gained supreme power. . . . He has granted full civil liberty. . . . This is our own nation's program, worked out by our statesmen months ago and given to General MacArthur to introduce into Japan. Why can't we now accept it for America?"

* * *

Sponsors Discussion On Strike

In the hope of making the Christian conscience and voice articulate in the present General Motors strike, which has made idle thousands of Clevelanders from the Fisher Body and Diesel plants, this correspondent has invited 2,000 people to a meeting in Euclid Avenue Baptist Church for the purpose of forming a citizens' committee to protect the interests of the public and to secure justice in the negotiations. This action is in line with the official pronouncements of national religious bodies, most of which have declared their support of the democratic principle of collective bargaining, whereby, in an atmosphere of free and frank discussion, management and labor can reach agreements that are fair to both sides and to the public.

* * *

And So Forth

Walton W. Rankin, who has rendered distinguished service to the churches of Greater Cleveland as church editor of the *Plain Dealer*, has been named to head the public relations department of the Presbyterian Church, U. S. A.

Harold Lancaster has been installed as pastor of historic First Methodist Church here.

D. R. SHARPE.

Urge Opposition to 'Anti-Labor' Bills

Church leaders were urged in an appeal issued Dec. 10 by the United Christian Council for Democracy to work for the defeat of the several "anti-labor" bills now before Congress. The council is composed of six national but unofficial social action organizations in leading Protestant denominations.

World Council Now Has 92 Members

The Waldensian Church of Italy, regarded as the oldest Protestant denomination in existence, has become the 92nd church to join the World Council of Churches.

Detroit Council to Consider Strike Situation

Three committees to explore the strike situation in Detroit and formulate an expression of Christian principles on it have been appointed by the city council of churches, according to Religious News Service.

Reject Proposal Of Soviet Bishop

Prelates of Russian Orthodox Church Refuse to Admit Moscow Rule as Ordered by Alexei

CHICAGO, Dec. 16.—A specially called meeting of all American and Canadian prelates of the Russian Orthodox Church ended here today after the bishops voted unanimously not to bow to the authority of the patriarchate of Moscow. Archbishop Alexei of Russia appeared before the eight bishops and archbishops and urged them to recognize the primacy of the mother church. He asked them to sever their relations with the free Russian Church council, whose head, Metropolitan Anastasius, is now in Switzerland, and to call an all-American church council to pass on the question of recognizing the authority of Moscow.

In rejecting these proposals, the American and Canadian prelates declared that they are prepared to recognize the Moscow patriarchate as the spiritual head of the church but that they insist on retaining administrative responsibility for churches on this continent in their own hands. They agreed to call an all-American council, or sobor, as Alexei requested, but instead of holding it at once, as he desired, they called it to meet in 1947. Archbishop Alexei left the city on a night train. His departure proved a disappointment to the one church in this city which recognizes Moscow's authority. There it was announced at the Sunday service that the archbishop had been called away and could not attend the service.

Theophilus Explains Stand

The head of the Russian Orthodox Greek Catholic Church in the U. S., Metropolitan Theophilus of San Francisco, explained his position in a ten-point statement. This statement may be understood as representing the position of the prelates who rejected Archbishop Alexei's plea. (1) It asks that the interdict laid on the American church by Patriarch Sergius in 1934 be lifted. (2) Moscow is asked to recognize Metropolitan Theophilus, who was elected at a sobor 10 years ago, as head of the church, and (3) to endorse the laws of the church as they stand. (4) Ukase 94 of the Moscow authority must be repealed as regards America. This ukase forbids churchmen to discuss Russian politics. Theophilus points out that it cannot apply to the church in this country whose clergy are citizens of the United States and are therefore entitled to discuss what they please. (5) It is not the intention of the Russian Church in this country to be hostile to the mother church, but the freedom of each citizen of the United States must be recognized.

Ask Recall of Benjamin

The statement declared also that (6) the ruling bishops of the church in the United States must be citizens of this country. (7) Metropolitan Benjamin, who has represented the Moscow patriarchate in this country for 10 years, must be recalled because he has "zealously lectured on politics" and has not confined his efforts to the

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growth and progress of Christianity. (8) The Russian Church in this country cannot do its work without full autonomy, which it asks, pointing out that autonomy has been given to the Orthodox Church in Poland. (9) The church here is prepared to have the patriarchate speak on American affairs when questions are referred to it by the American prelates, and only then. (10) "As we are American and not Soviet citizens, the Moscow patriarchate can only send such orders as will not go against the constitutional rights of our North American republic."

Bishop Admits Mistake

For the first time, all the American and Canadian prelates of the Russian Orthodox Church joined in a solemn service at Holy Trinity Cathedral today. Also participating was Bishop Dionisije, head of the Serbian Orthodox Church in America. At a dinner following the service, Bishop Dionisije declared before a considerable audience that he regretted having taken part in the consecration of two bishops belonging to the Moscow patriarchate. He urged the autonomy of the American church for the sake of the younger generation and expressed agreement with the stand of the American prelates on Alexei's proposal. The Serbian prelate declared that he is convinced that Alexei's purpose is to replace the present prelates with new ones from Russia and to make the church here an agency for political ends. His statement created something of a sensation.

HAROLD E. FEY.

Women's Society Asks Racial Fellowship

Ultimate integration of racial groups into membership and fellowship of the church was asked by the Women's Society of Christian Service of the Methodist Church during its recent annual session at Buck Hill Falls, Pa., according to a report by Religious News Service.

Protest Low Standards In Mental Hospital

In order to call attention to the low standards of attendant service at the state mental hospital in Williamsburg, Va., where they have been working, several members of a conscientious objectors' unit sponsored by the American Friends Service Committee have refused to accept an increase in hours of night work from 72 to 79 hours a week. They face legal action as the result of their refusal.

Czech Brethren Aid Sudeten Germans

The Synodal Council of the Evangelical Church of the Czech Brethren, meeting recently in Prague, has, according to Religious News Service, accepted a petition by the Sudeten German Church for amalgamation of the two bodies. Such union, the petition noted, would prevent many of the Sudeten pastors from being forced to leave Czechoslovakia. Social institutions operated by the Sudeten church are to be taken over by the Czech group. The Sudeten church numbers 170,000 members; those ordered to evacuate the region are being aided by the Czech Brethren. This church action raises the hope that considerable numbers of the 3,000,000 scheduled for evacuation to Germany may not have to go.

Methodist Bishops Hit Conscription

Leaders' Conference Says Draft Violates Peace Pledges—Oxnam Cites Crisis of Suffering in Germany

NEW YORK, Dec. 14.—Declaring peacetime conscription contrary to the spirit of the Atlantic Charter and a threat morally and politically to American life, the Methodist bishops in conference at Buck Hill Falls adopted a resolution calling the passage of a conscription law "unwise." They said: "We believe that the protection of this nation and all other nations must be achieved through international agreements and cooperation and not by the unilateral action of any one people. . . . We believe that universal conscription in times of peace is a denial of the spirit of the Atlantic Charter, a betrayal of our historic democratic tradition, a possible step toward bureaucratic fascism by setting up a powerful military caste in this country, a threat to the moral life of our youth."

* * *

Release from Jail of War Objectors Urged

Sixty-two clergymen, educators and professional men, upon invitation of the American Civil Liberties Union, appealed for release of the 3,000 conscientious objectors now in federal prisons. The letter to President Truman urging amnesty for these men pointed out that "none of us who signs this letter is a pacifist. We supported the government loyally in the war." The letter continued: "Of the prisoners, over three-fourths are members of Jehovah's Witnesses, who insisted upon recognition as ministers of the gospel and, denied that, preferred prison to accepting any alternative. The government was unable to find any basis of accommodation between their concept of conscience and the requirements of the law. There are many others in prison through error of procedure and many men, doubtless sincere, who failed to gain recognition because they did not come within the narrow interpretation of conscience based upon 'religious training and belief.'"

* * *

Oxnam Report Asks for Clothes for Germans

A Germany suffering "unspeakable hardship" and filled with desolation and misery was the picture given by Bishop G. Bromley Oxnam as he returned Monday from Germany in company with Bishop Henry Knox Sherrill of Boston. The delegation visited Frankfort, Stuttgart, Munich, Nuremberg, Hof and Berlin, the bishop said. He added that although "the story of concentration camps and of the responsibility of the German leaders and people" for the war was ever in their minds, the delegation were nevertheless making an appeal to the government to permit churches and relief agencies in the United States to send clothes to the Germans, but no food. Speaking of the 10,000,000 Germans who were being sent back into the present restricted territory of the Reich, the report declared: "These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow."

* * *

Food for Former Enemies Urged

A few days before Bishop Oxnam released his statement, Protestant groups called upon the churches of the nation to seek a reversal of the present government rulings which "prevented forwarding of relief supplies into Germany and Japan." The statement pointed out that "trusted representatives of the church report that alarming and deplorable conditions exist in ex-enemy countries. German and Japanese civilians have been bombed, starved and racked with disease. Millions are homeless, without father or mother. . . . UNRRA serves only displaced persons in ex-enemy countries. A German or a Japanese is never classified as a displaced person. One of the greatest tragedies of the civilized world may take place unless churches of America act now. . . . In Germany it is clear that a strong Evangelical relief committee is in existence and capable of effective administration. In Japan the church forces are asking help to render vital assistance. The state department policy, however, prohibits entry of all private agencies for relief to Germany. It is necessary for churches to seek changes in this policy." The petition was issued in the name of the Federal Council of Churches, the Foreign Missions Conference, the Commission for World Council Service, the Church Committee for Relief in Asia, and the Church Committee on Overseas Relief and Reconstruction.

* * *

Myers Given Award for Work for Labor

On Saturday some 400 friends of church and labor gathered at the Hotel New Yorker to honor James Myers, industrial secretary of the Federal Council of Churches, who was given the 1945 Clendenin award for distinguished service "in behalf of labor's rights." F. Ernest Johnson of the Federal Council accepted the award in the absence of Mr. Myers because of illness.

* * *

And So Forth

The eastern regional conference of city, state and national church council secretaries was held in the offices of the Federal Council on Monday and Tuesday. Sixty secretaries from the eastern states attended the meeting.

A committee of inquiry and research on atomic energy has been established by the Carnegie Endowment for International Peace. Karl Compton, Harold Urey, John Foster Dulles, Senator J. William Fulbright, David Sarnoff and Harold E. Stassen are among the members.

The passing of Arthur B. Rhinow, pastor of Ridgewood Presbyterian Church, Queens, this week, means the loss of a great soul in our nation. Christian Century readers will remember many poems from his pen.

J. HENRY CARPENTER.

Protected Crime Sweeps Chicago

Community Complacent as Gangs War Over the Control of Politically Linked Gambling Rackets

CHICAGO, Dec. 16.—Chicago had 9 murders in September, 9 in October, 14 in November and 7 in the first five days of December. Judge Frank Bicek of the juvenile court warns that a wave of teen-age crime is beginning. The principal source of the crime wave lies in the efforts of rival criminal gangs to control Chicago bookie establishments. The *Tribune* predicts that Police Commissioner Allman will retire rather than go through what the police now face. This prediction points to the fact that police who attempt to carry out their duty to break up the bookie racket immediately encounter political interference. Much of the recent conflict among gangs preying on the bookies is roused by efforts to monopolize the racing news sheets which bookies must have to operate. Churches, which might do something to expose the evil that grips the community, are busy promoting their own interests, leaving the public welfare to the tender mercies of the Kelly machine.

* * *

Baptists Call for Relief to Europe

Officers of the Northern Baptist Convention, meeting here last week, issued a call to member churches to gather food and clothing to be forwarded to Europe. In this they followed the example of Lutherans, who not long ago made a similar appeal. The officers also called upon Congress to supplement the funds available to UNRRA and to facilitate its work. "The tragic condition of European and Asiatic peoples, including those of former enemy lands," said one resolution, "should rouse the conscience and vitalize the compassion of the people of the churches of America."

* * *

Says Allied Policy Is Destroying Germany

Laird Bell, Chicago attorney who recently returned from Berlin where he served as deputy director of the economic division of the military government, declared in an address to the Chicago council on foreign relations last week that the present policy of the victorious nations regarding Germany will entirely destroy that country. "The directive issued by the United States government," he said, "requires military government officers to demilitarize, deindustrialize, decentralize and denazify Germany—in short, to destroy it." This policy, he pointed out, has turned intelligent persons into menial laborers and replaced them with incompetents. Now, he said, the Germans are faced with starvation. Without the chance of restoring their industries, they can only nurse their bitterness against those who have brought them their sufferings.

* * *

And So Forth

Carter Davidson, president of Knox College, Galesburg, Ill., since 1936, has been elected president of Union College, Schenectady, N. Y.

Northern Baptist Seminary here was host last week to 197 second- and third-year theological students from five seminaries of the Northern Baptist Convention in a leadership seminar on missions, evangelism, stewardship, Christian education and related fields. The seminar was led by officers of the convention's administrative boards.

Paul W. Dieckman, formerly president of the Michigan synod of the United Lutheran Church and pastor of Holy Communion Church in Detroit, was installed Dec. 6 as pastor to Lutheran students in the Chicago area. Rudolph W. Jonson has come from a pastorate at Mankato, Minn., to Augustana Lutheran Church adjacent to the campus of the University of Chicago. He succeeds G. Everett Arden, now professor of church history at Augustana Theological Seminary, Rock Island, Ill.

Ernest C. Bloomquist, pastor of Grace Lutheran Church here, died Dec. 10. He came to the city three years ago from Emmanuel Lutheran Church, Rockford, Ill., one of the largest parishes in the synod, where he had served for 15 years.

CHARLES LESLIE VENABLE.

Admit the Charges on Prostitution True

Verification of the accuracy of the charge made by Chaplain Lawrence L. LaCour that prostitution is not being suppressed by the navy in Japan is contained in a letter from James V. Forrestal, secretary of the navy, to Rep. Joseph P. O'Hara of Minnesota, Religious News Service reports. The

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letter states that an investigation has been made and officers have been ordered to comply with the navy policy of suppression of prostitution, and that "such compliance has now been secured." It blames "confusion surrounding the landings in Japan" for the conditions described by Chaplain LaCour.

Ask Negotiation in Indonesian Clash

Messages calling on President Truman and Prime Minister Attlee to bring about an immediate cessation of the Indonesian conflict and negotiation of a peaceful settlement were dispatched by executives of the War Resisters League, the National Council for the Prevention of War, the Fellowship of Reconciliation and the Women's International League for Peace and Freedom during a recent meeting in Philadelphia.

Upholds Independence of Juneau Church

Upholding the independence of the Russian Orthodox Church of North America, in schism from the mother church in Russia, the U. S. district court in Juneau, Alaska, has rejected a plea for control of St. Nicholas Church in Juneau made on behalf of Metropolitan Benjamin in his capacity as patriarchal exarch of the Aleutian islands and North America under the Moscow synod. According to Religious News Service, the court ruled in favor of Metropolitan Theophilus, Russian Orthodox archbishop of San Francisco, who opposed turning over the property to the exarch.

The Church Roll

William W. Simpson, secretary of the British Council of Christians and Jews, arrived in New York early in December, according to Religious News Service, to confer with leaders of the movement here on plans for an international conference of Christians and Jews to be held next year.

Bernard Iddings Bell has accepted a position as consultant on education to the Episcopal Bishop of Chicago and as honorary canon of the Cathedral of SS. Peter and Paul.

Recent deaths among religious leaders: John H. Hopkins, widely known Episcopal clergyman and composer of music for a number of hymns for his church, at the age of 84; John Wesley Wetzel, Congregational minister, for many years professor of speech at Union Theological Seminary; George R. Montgomery, Presbyterian minister, formerly an assistant secretary of the Federal Council of Churches and an adviser on Near East affairs at the Versailles peace conference.

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Hold that Blonde (Par.) Eddie Bracken, Veronica Lake. *Farce.* Wealthy kleptomaniac gets involved with thieves as he tries to keep from stealing diamond necklace. *Slapstick,* a rather heavy throwback to type celebrated in Keystone Cop and Harold Lloyd films. M, Y

My Name Is Julia Ross (Col.) *Melodrama.* Taking job as secretary to wealthy widow, girl becomes enmeshed in plot of employer to represent her as insane, cover up murder by son. *Routine* plot lifted above quality of usual "B" film by effectively ominous treatment. M

Shady Lady (Col.) Chas. Coburn, Robert Paige, Ginny Simms. *Comedy.* Elderly card shark and niece set about to outwit her employer, a night club owner, to help a young lawyer achieve success in gambling investigation. Gaudy, shoddy night club settings and approving treatment of objectionable characters make this *questionable* subject for comedy. M

That Night with You (Univ.) Susanna Foster, Franchot Tone. *Musical.* Parodies of operatic sketches and words set to symphonic themes redeem feebly silly tale about stagestruck girl who claims to be daughter of worldly wise producer in order to gain his attention. An *indifferent* offering. M

Yolanda and the Thief (MGM) Fred Astaire, Lucille Bremer, Frank Morgan. *Musical* set in fabulous land where heiress falls victim to plot by charming American confidence men to gain control of her fortune. Story ridiculous in the extreme; imaginative sequences of dancing and music make it, however, a *pleasant* if overdone fantasy. M, Y

(All five films reviewed abound in unethical situations.)

BEST CURRENT FILMS

For Family: Anchors Aweigh, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair, What Next, Corporal Hargrove?

For Mature Audience: A Bell for Adano, The Clock, The Great John L., The House on 92nd Street, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, A Song to Remember, The Southerner, The Story of G. I. Joe, The True Glory, Valley of Decision. 12-26-45

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What The Bible Means To Me

OTTO A. PIPER

One of the marks of the Christian church that has survived the war on the continent of Europe is a new devotion to the Bible. Some contend that the Bible means more today to European than to many American Christians. If that could possibly be true, wouldn't it be important to you to know what this European conception of the Bible really is? One great European scholar, now a professor at Princeton Theological Seminary, is uniquely fitted to tell you. That is Dr. Otto A. Piper, once Barth's successor in a German university professorship, now an American citizen, and one who knows what the real questions are about this European approach to the Bible that Americans want answered. Dr. Piper's series of articles, "What the Bible Means to Me," will add to the intellectual stimulus which readers will find in

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